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THE LORD'S PRAYER

HASKETT SMITH



MISSION ADDRESSES

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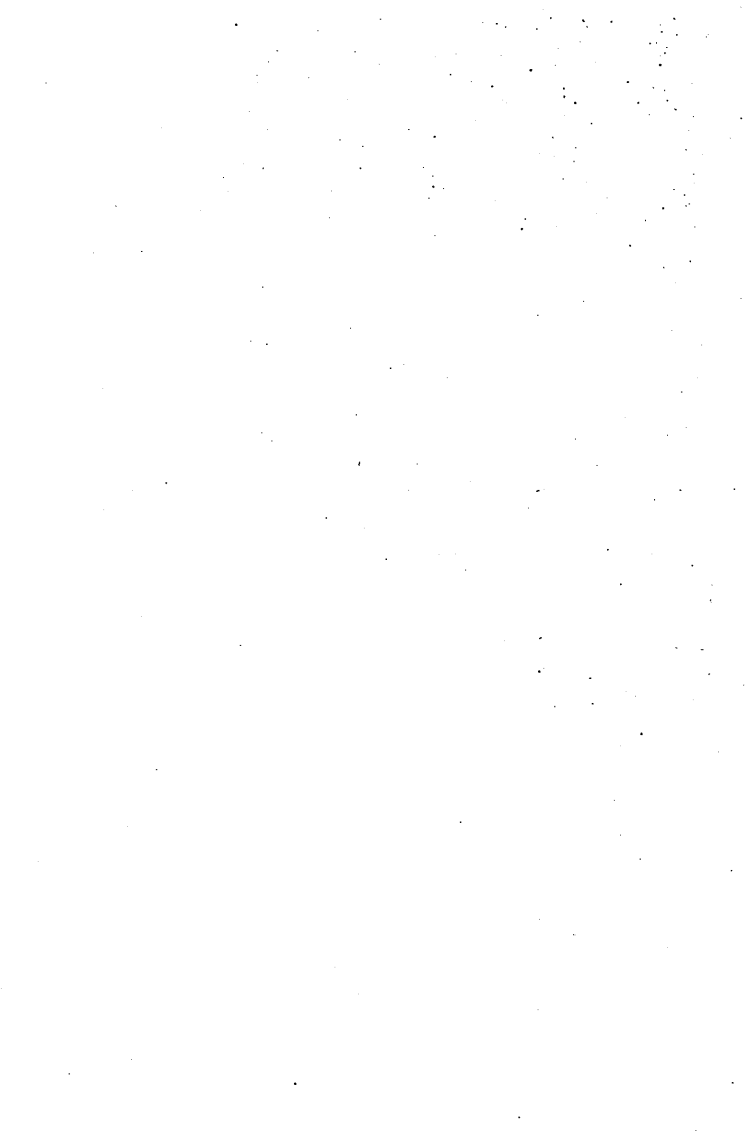
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THE LORD'S PRAYER.



The Lord's Prayer.

A SERIES OF
SHORT MEDITATIVE ADDRESSES
AS DELIVERED AT
PAROCHIAL MISSIONS.

BY
Dur-r-ett
HASKETT SMITH, M.A.,
RECTOR OF BRAUNCEWELL-CUM-ANWICK, LINCOLNSHIRE.
AUTHOR OF "THE DIVINE EPIPHANY."

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Preface.

AMONG the many treatises which have been written upon the Lord's Prayer, I have never met with any which have dealt with the subject from a Doctrinal point of view.

This must be my apology for the present publication; for the object of these meditative addresses has been to trace the development of the Doctrine of the Holy Trinity, as revealed by the structure of this Divine Prayer; and, at the same time, to show the specific relation between each individual Person of the Holy Trinity and the Church Catholic upon earth.

I venture to hope that a careful study of the following pages may, by God's grace, assist the reader to discover a hitherto unnoticed phase of this marvellous Prayer, a phase of wondrous beauty and power; and thus increase his reverence and devotion for that which, under the outward form of a short and simple Prayer, contains within its narrow compass the infinite measure of Catholic Truth; thus making it to be a very type and emblem of its Divine Author, Who, though "found in the fashion" of a poor and humble Man, yet held, beneath the veil of His Humanity, the incomprehensible, infinite fulness of the very Godhead.

Perhaps I may be allowed to add that I have ventured to put these plain and simple thoughts into print, at the oft-repeated request of many friends to whom they have been addressed, at various Parochial Missions.

Anwick Vicarage,

Lent, 1885.

H. S.

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The Lord's Prayer.

CHAPTER I.

The Introduction.

"THE DOCTRINE OF THE LORD'S PRAYER."

PRAYER has often been called "The Breath of the Human Soul."

What is Prayer?

Not the mere asking petitions of God, not the mere begging of alms from the Almighty, not the mere grovelling for pardon, nor even the mere seeking for grace—Prayer is something far wider, far higher, far more divine-like, than this. These are certainly portions, but only small portions of Prayer. Prayer is the soul's communing with God. Praise, adoration, meditation, intercession, thanksgiving; these all are integral parts of Prayer.

Hence Prayer is as essential for the life of the soul as the atmosphere which we breathe is

for the life of the body. Without Prayer the soul must be dead, as surely as the body is dead when deprived of breath. That is why Prayer is called the Breath of the Human Soul.

Now, we know that one of the first conditions for the health of the body is that the air which it breathes shall be wholesome and pure. So, just as it behoves us to find the purest and most perfect air for the life of our bodies, in like manner it is necessary to discover, if possible, the purest and most perfect form of Prayer for the life of our souls.

We turn, then, as if by instinct, to the Lord's Prayer. We feel assured that here we can find that which we require, simply because it is the *Lord's Prayer*. He who gave it to us is perfect God, and perfect Man.

As perfect God, He knows exactly what God wills to receive from man, and what God wills to grant to man.

As perfect Man, He knows exactly what man is able to offer to God, and what man really needs from God.

And this is all that is required to make Prayer

perfect and pure. In the Lord's Prayer, therefore, we may expect to find, compressed within its narrow compass, the infinite expanse of all that is true, and pure, and perfect in Prayer. And so, indeed, it is ; examine it how you may ; as a Hymn of praise and adoration ; as a Model of intercession and supplication ; as a Form of self-examination ; as a Summary of meditation ; as a Christian Creed ; in each and every phase of the soul's communion with God, you will discover, if you search with diligence and patience, the whole mystery of religion in this miraculous Prayer.

Before considering more minutely its various details, let us take a brief glance at one or two of its distinctive features as a whole.

(1) *It is very short.*

The heathen thought they should be heard for their much praying ; the Pharisees relied on the length of their prayers ; but our Incarnate God teaches us, in the Lord's Prayer, that the spirit of the devotion, and not the exuberance of the language, is the true essence of Prayer, as acceptable to God, and expedient for man.

(2) Though so short, *it is Catholic in its comprehensiveness.*

From first to last, it is the Prayer of the Church Catholic. We do not approach God, as mere isolated individuals ; the soul does not hold its communing with its Creator, as though the communing concerned God and itself alone ; but in every single act of devotion, if guided by the teaching of the Lord's Prayer, the Christian soul recognizes its union with all who are "knit together" with it "in one communion and fellowship, in the mystical body of Christ the Lord."

Nor is this apparent only from the form of the words, "our," "we," and "us," instead of "my," "I," and "me ;" but it is distinctly manifested in the very structure of the Prayer itself. *The whole fabric, if examined carefully in its various parts and details, will be found to reveal, not only the very essence of our Christian faith, but the exact relation in which we stand to our Triune God, and through God to one another, by virtue of our Baptismal Covenant.*

This will be made very clear, if we resolve the Prayer into its component elements.

Thus analysed, we find that the Lord's Prayer consists of two distinct and corresponding portions, irrespective of the Exordium and the Peroration; the Exordium being included in the words of approach to God, "Our Father, which art in Heaven," and the Peroration being what is commonly called, the Doxology, "For Thine is the kingdom, the power and the glory, for ever and ever."

Thesetwo distinct and corresponding portions follow the order of the two tables of the Law; that is to say, the former portion relates more directly to God, and the latter portion more directly to man. Thus, at the very outset, we see that the Lord's Prayer, which is God's gift of Prayer to man, harmonizes beautifully with God's other gift to man, the gift of His Will, as revealed in the Ten Commandments.

Furthermore, each of these two distinct and corresponding portions is sub-divided into three parts, or clauses; and, on examination we shall find that each clause in the former portion

exactly accords with the corresponding clause in the latter.

These portions and clauses are as follows :—

- | | | |
|---|---|--|
| 1. Hallowed be Thy
Name. | } | 1 Give us this day our
daily bread. |
| 2. Thy kingdom come. | | 2. Forgive us our tres-
passes, as we for-
givethem that tres-
pass against us. |
| 3. Thy Will be done
in earth, as it is in
Heaven. | | 3. Lead us not into
temptation, but de-
liver us from evil. |

Now, in the Church Catechism, we are taught that by virtue of Holy Baptism, we are brought into a threefold covenant relation to God, being made (1) Members of Christ, (2) Children of God, (3) Inheritors of the Kingdom of Heaven.

That is to say, we are made members of God's *Body*, children of God's *Family*, and subjects of God's *Kingdom*.

This is clearly a spiritual application of that threefold relation in which we exist upon earth *socially*, by virtue of our birth into this world.

For (1) we each have a *Body*, organised in its

various parts, or members, all of which move and act in accordance with a will, which proceeds from the head; this will being conveyed to the various members, or parts, of the body, by the living spirit, which pervades the whole organization of the body.

(2) We each belong to a certain Family, of which our own natural father is the head.

(3) We all are subjects of a certain realm, or Kingdom, of which the Sovereign is the head.

Thus, just exactly as by our natural birth we are members of a body, children of a family, and subjects of a kingdom, so by our spiritual birth, at Holy Baptism, we become members of a Body, children of a Family, and subjects of a Kingdom, of which the Head in each case is God.

Furthermore, inasmuch as in the One God-head there is a Trinity of Persons, each Person of the Trinity in Unity occupies a special position, so to speak, in this threefold covenant relation.

God the Father is the Head of the Family, the Father, by adoption, of all the baptized children of the family of God.

God the Son is the Head of the Kingdom, the King of Kings and Lord of Lords, for the Church is the Kingdom of Christ.

And God the Holy Ghost is the Living Spirit which, proceeding from the Head of the Body, pervades all the members of that vast Body, conveying to each the Will of the Head, and enabling each to move and act in accordance with that Will.

Bearing carefully in mind these two important points, viz.: (1) Our own threefold covenant relation to God, as illustrated by our threefold social relation in life, the Body, the Family, the Kingdom; and (2) The threefold Personage of the Godhead: we gain at once a wonderful insight into the mysterious, beautiful harmony of the Lord's Prayer.

For (1) when we pray, "Hallowed be Thy Name," we are addressing more directly *God the Father*, the Father of the spiritual *Family*, to which we belong; since it is the Father from whom the family takes its *Name*.

(2) When we pray, "Thy Kingdom come," we are addressing more directly *God the Son*,

since He is the Sovereign of the *Kingdom*, of which we were made subjects at our Baptism.

(3) When we pray, "Thy Will be done in earth, as it is in Heaven," we are addressing more directly *God the Holy Ghost*, since He it is who conveys the Will of God, the Head of the *Body*, to us the members of that spiritual Body.

In like manner, in the second portion of the Lord's Prayer,

(1) When we pray, "Give us this day our daily bread," we are addressing more directly *God the Father*, since it is to the Father that children look for the supply of their daily bread.

(2) When we pray, "Forgive us our trespasses, as we forgive them that trespass against us," we are addressing more directly *God the Son*, since the prerogative of pardon rests exclusively with the Sovereign of the Kingdom, who alone has the right to forgive the trespasses of His subjects.

(3) When we pray, "Lead us not into temptation, but deliver us from evil," we are addressing more directly *God the Holy Ghost*,

since He it is who, as the living, pervading Spirit of the Body, directs and guides the members of that Body.

Thus, the Lord's Prayer is to us a revelation of the doctrine of the Holy Trinity ; it teaches us our exact relation to God, as baptized members of His Catholic Church ; and it manifests to us the precise relation of each Person of the Trinity, in respect to the Church.

How marvellously comprehensive, then, is this wonderful Prayer ! How divinely perfect in its Catholic brevity ! God alone, in very truth, could have compressed within its narrow limits all the infinite expanse of Catholic truth. And thus the Prayer becomes a living witness to the Divinity of its Author ; and, as we explore its deep recesses, and ponder over its exhaustless lessons, we cannot but raise our hearts in reverent devotion and holy awe to Him, who first proclaimed it ; saying, in the words of the Apostle of old, " My Lord and my God."

CHAPTER II.

The Exordium.

“Our Father, which art in Heaven.”

THE very words with which we are here taught to approach our God show us the spirit in which we are to worship Him, if our worship is to be in accordance to His Will.

For (1) we say, “Our Father.”

The great Triune God is our Father.

God the Father is our Father both by creation and adoption. By creation, He is our Father in the same sense as He is the Father of all created beings and things, since to Him we owe our existence. But He is still more truly our Father, by adoption; since, being made one with His only-begotten Son, in Holy Baptism, we have been admitted into the inner sanctuary of His Holy Family.

God the Son is our Father, inasmuch as He is the Author of our Eternal Life. He has "begotten us again unto a lively hope" by His resurrection "from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us." (1 S. Pet. i. 2, 3, 4.)

God the Holy Ghost is our Father, for at our Baptism we were born of water *and of the Spirit*.

Therefore each separate Person of the blessed Trinity is, in a most real and true sense, our Father; and we must never forget that, in the Lord's Prayer, we are approaching God in the fulness of His mysterious Triune Nature. Thus, just as we proceed afterwards to address each Person more directly and individually, acknowledging each Person by Himself to be God and Lord, so do we commence by avowing the Unity of the Godhead, saying to the Three in One, "Our Father," and thus we guard against the error of supposing that there are Three Gods or Three Lords.

"Our *Father*." What an assuring title is this!

How confident it makes us in our approach to God, since we are in very deed His own dear children ! How firmly should it determine our faith ! Thus, the very first essential for true worship is *Faith*.

But (2), though God is thus in every sense our Father, and, as such, is sure to listen to His children's cry, yet He is our Father "*in Heaven*." He dwells in the high and holy place, where all is spotless, perfect, and pure. "For thus saith the high and lofty One that inhabiteth eternity, whose Name is Holy ; I dwell in the high and holy place." (Isai. lvii. 15.) "The Lord is in His Holy Temple : let all the earth keep silence before Him." (Hab. ii. 20.) He is "of purer eyes than to behold evil, and cannot look on iniquity." (Hab. i. 13.)

How, then, dare we approach the awful throne of our all Holy God, sinners as we are, albeit He is our Father ?

The very thought of this will engender within us the second essential for acceptable worship, that is to say, *Repentance*.

Repentance and Faith, as we know, are the

necessary requisites for our union with God through Christ, in Holy Baptism ; Repentance and Faith, as we also know, are essential for the cementing of that union in Holy Communion ; and, Repentance and Faith, we are hereby taught, are the first principles of our acceptance with God in every act of Holy Worship.

Repentance is acquired, deepened, and realized, under God's Holy Spirit, by a devout and regular habit of self-examination ; Faith is engendered, strengthened, and established, under the same Divine Grace, by a devout and regular habit of meditation.

If, then, we would worship God aright, we must cultivate this twofold habit—Self-examination and Meditation.

Thus, learning to know ourselves, we shall more and more be filled with the spirit of self-distrust, self-abnegation, humility and penitence ; and, learning to know God, we shall more and more acquire the spirit of reverence, devotion, assurance, and faith ; and, with penitential faith, and faithful repentance, we shall be able to say, " Our Father, which art in Heaven."

CHAPTER III.

The Glory of God the Father.

“Hallowed be Thy Name.”

HAVING thus commenced our worship with adoring homage of the Godhead in Its Unity, we now approach each Person separately and individually.

And, first, we address God the Father, saying, “Hallowed be Thy Name.” We here assert before the Father our Baptismal relation to Him as “children of God.” All right-minded children love the honour of their father’s name. Nothing is considered more disgraceful than for a son to bring discredit upon an honoured father’s name. And if this be so with regard to an earthly parent, infinitely more so is it with regard to our Father in Heaven.

We, who have been made children of God,

must and will, if we are faithful children, revere and adore our Father's Name. We must and will shrink with horror and dismay from doing or saying anything ourselves which may dishonour that Holy Name. We must and will, in every way we can, discountenance such conduct in others. In a word, it will be the prayer and practice of our daily lives that God the Father's Name may be "hallowed;" that is, regarded as something supremely holy and sacred.

Now, there are many ways in which God's Name may be dishonoured and profaned; and, consequently, this petition resolves itself into several different phases.

(1) When we say "Hallowed be Thy Name," we mean literally the very *Name* of God Himself.

A holy reverence and awe for the Name of God lies at the very root of all true religion. It is impossible for anyone who rightly apprehends the majesty, holiness, and dignity of the Eternal Father, to take the Name of God in vain.

And yet how common a sin it is! Apart from the vile blasphemy of the habitual swearer,

or the cynical sneer of the scoffing atheist, how few are there, even of God's faithful children, who do not sometimes use His awful Name in a trifling, irreverent manner!

Who is there who does not sometimes use such expressions as "God bless me!" "Oh! Lor!" "By Jove!" (*i.e.* Jehovah), "Goodness Gracious!" and the like, without thinking in the slightest degree that he is taking God's Name in vain?

Now, the Name of anything is the picture in words of what that thing presents to the mind; if, therefore, we get into the habit of calling things by light and trivial names, we shall be almost certain, sooner or later, to regard them in our minds as light and trivial in reality.

This is particularly the case with regard to acts of sin. If, for example, we speak of a drunken person as "getting tight," or "being screwed," we so far show that we do not regard drunkenness as a very serious and awful sin. When we talk about "telling crams," or "stuffing up," or "white fibs," we underrate the exceeding heinousness of lying.

And so we might multiply instances of the same nature. In like manner, if we accustom ourselves to associate the Name of God with anything light, trifling, or irreverent, we run a great risk of undermining the very foundations of our faith, and of marring the perfection of our knowledge of God.

Well, then, does it behove us to set a careful watch over the door of our lips, lest by our own example or words we should cast a slur upon the sacred Name of our Father in Heaven. Well does it behove us to discourage in others all lightness and irreverence with regard to that Name.

And well does it behove us, in prayer and practice, ever to be offering up to God the sacrifice of reverent adoration and holy awe, as implied in the words of this petition, "Hallowed be Thy Name."

(2) But not only is the literal *Name* of God to be hallowed; kept holy and sacred from all that is profane, but everything that is in any way connected with that Name must, from that very connection, be accounted as specially holy.

Thus, the Church is a sacred building, simply because it is "God's House."

"How dreadful (*i.e.* awe-inspiring) is this place!" said Jacob, even of a mere spot of ground, because he had there been visited by God in the visions of the night; "this is none other but the House of God, and this is the gate of Heaven."

God Himself fenced round the Tabernacle, and afterwards the Temple, with every safeguard of reverence and sanctity. The very vessels connected with the service of His sanctuary were most jealously held sacred by Him; and awful was the punishment of those who, from careless negligence or wilful impiety, desecrated anything belonging to His House. Nadab and Abihu, Uzzah, Jeroboam, Uzziah, and Belshazzar, are names, among many others, which at once suggest themselves as sad warnings against treating the Lord's House, or anything belonging to it, with irreverence. It is to be feared that, in these days, there is a tendency to regard the consecrated House of God as scarcely, if at all, more holy than any

other building. It is no uncommon thing to hear the sounds of laughter and jesting within its sacred walls, not perhaps when any service is actually proceeding, but by casual sight-seers, or even by Church workers, at such times as Church decorations, etc. To the careful observer, there are many indications that our Churches are not sufficiently regarded as the real "Houses of God," the places "where His honour dwelleth."

Nay, many now-a-days go so far as to deny the presence of God in His Churches. Even earnest, well-meaning, God-fearing people, do this. They will try to persuade us that it savours of Romish superstition to regard the Church, *per se*, as a sacred and awful place, filled with the real and mystic, though unseen, presence of God. Such people would do well to ponder seriously upon God's own treatment of His earthly Temple in the days of old; and, as they revere the Name of God itself, so to reverence His sacred Houses, and thus to aid in furthering the spirit of the petition, "Hallowed be Thy Name."

(3) Again, the first day of the week should be kept holy, simply because it is "God's Day."

All days are His, and on every day should He be worshipped and served; but the first day is His in a special manner, and with a special worship should He then be served. It has been consecrated by the ever-blessed Resurrection of His own dear Son; and from thenceforward dedicated and set apart to Him.

There may be various opinions as to the degree of abstinence from ordinary life which should characterize that day; but there can be but one conviction amongst all true Christians, that something specially sacred should mark it out as distinct from all the rest.

The best and holiest mark of distinction is the Holy Eucharist. "Upon the first day of the week, the disciples came together to break the bread," in the primitive, Apostolic Church; and well would it be if this were still the universal practice amongst all Christians. There can be no truer way, nor one more acceptable with God Himself, than that which has been specially

appointed for us by our Blessed Saviour, Jesus Christ.

But this must not be made the excuse for desecrating the other hours of the day, as unfortunately is only too commonly the case in many parts of Christendom.

Without going to the extremes of so-called Sabbatarianism, there is a blessed, calm, peaceful, refreshing way, in which we may so spend the first day of the week, as to consecrate all its portions; rendering it to ourselves, to our children, and all around us, a truly happy day in every sense, not gloomy, melancholy, or morose, but bright, cheerful, and full of life; thus re-creating our whole beings, body, mind, and soul, under the blessing of God the Father's presence; and thus, in hallowing His Holy Day, we may "hallow His Name."

(4) The Bible, in like manner, is different from all other books that have ever been written, simply because it is "God's Book."

It should, therefore, be treated by us as something very holy and sacred. We should never read it but in a reverent and humble

spirit; it should be studied in no mood of captious criticism, or of mere idle curiosity; there should be no jesting or trifling upon its words and phrases. Nay, in the very handling of it, we should be careful to refrain from all irreverence whatever; for it is not a mark of superstition, but of holy veneration, so to use our Bibles, as to show that we recognize them to be associated with the *Name* of God, and, because of this association, to be "hallowed" books.

(5) But lastly, and above all, we must hallow God's Name in our own selves.

We have been named with the Name of God; we have been solemnly dedicated and set apart to His service, in our Holy Baptism; and, therefore, we must daily, hourly, "offer and present ourselves, our bodies, souls, and spirits, to be a reasonable, holy, and lively sacrifice," unto Him, "humbly beseeching" Him "that all we who have been made partakers" of His Name, may "show forth His glory, not only with our lips, but also in our lives; by giving up ourselves to His service, and by walking

before Him in holiness and righteousness all the days of our lives."

Thus acting, thus living, thus consecrating our lives to Him, shall we best fulfil in our own selves, and best teach others to fulfil, in like manner, the spirit of this first petition of our blessed Lord's Prayer, that which breathes the glory of God the Father, "Hallowed be Thy Name."

CHAPTER IV.

The Kingdom of God the Son.

“Thy Kingdom come.”

IN this, the second petition of the Lord's Prayer, we approach more directly God the Son, the second Person of the Blessed Trinity.

We approach Him, in virtue of our Baptismal relation, as subjects of that Catholic Kingdom, of which He is Sovereign, “inheritors of the Kingdom of Heaven.”

Jesus Christ became incarnate, in order to establish an eternal Kingdom. “The Kingdom of Heaven is at hand,” was the sum and substance of the preaching of His Ministry. “Art Thou a King?” asked Pilate, half in derision, half in pity. “Thou sayest that I am a King,” was the solemn answer of truth, the Hebrew form of expressing emphatically a real fact.

The Kingdom of Christ is the Catholic Church ; Catholic, as regards space, for it is destined to embrace the universe ; Catholic, in time, for it will last for ever. The Capital of this Kingdom, so to speak, the City of the Royal Palace, is Heaven ; but the realm extends through Paradise to Earth.

Thus, by that rhetorical figure whereby the part is sometimes put for the whole, we find all three portions of the Kingdom of God the Son spoken of in Holy Scripture as the Kingdom of Heaven.

The Church on Earth is frequently styled the Kingdom of Heaven, in our Lord's Parables, and elsewhere.

The answer of Jesus to the penitent thief connects the Church in Paradise with the Kingdom of Heaven : " Lord, remember me when Thou comest in Thy Kingdom : " " To-day shalt thou be with Me in Paradise. "

And, most emphatically of all, the Church of the Redeemed in Heaven is spoken of as the Kingdom of Heaven.

Thus, when we are taught to say, " Thy

Kingdom come," our thoughts are directed to all three portions ; and we offer up a loyal and devout aspiration for the establishment and glory of the Church Militant on Earth, the Church Quiescent in Paradise, and the Church Triumphant in Heaven.

Let us meditate awhile on each.

(I) The Church Militant on Earth is generally known as Christ's *Kingdom of Grace*.

When we pray, then, as regards the Kingdom of Grace, " Thy Kingdom come," we offer up a true *Missionary petition*. And this again is of a twofold character.

(1) We pray that the Church of Christ may speedily be established *visibly* on the earth. That is to say, that all Heathen nations, and nations of all creeds outside the pale of Christendom, may be brought to openly acknowledge and confess the truth of Christianity. That would, indeed, be a happy and glorious condition of affairs, if " all nations, and kindreds, and people, and tongues," were to hold the same faith, worship the same God, embrace the same Saviour, own the same King. What a change

would come over the world if the abominations of Heathen ignorance were once and for ever swept away in the light of the Gospel; if Mahommedan fanaticism were merged into Christian brotherhood; if Hindoo idolatry, Chinese prejudice, Jewish obstinacy, and Pagan infidelity, were things of the past, never to return; and, North and South, East and West, all who are by nature brothers and sisters of the human race, should also be brothers and sisters in the nearer and truer sense, as baptized members of the Church of Christ.

Such were "a consummation devoutly to be wished;" and such is the spirit of this petition, "Thy Kingdom come."

(2) But, secondly, we pray not only that all mankind may become *professed* subjects of the Kingdom of Christ; but that they, and all who even now "profess and call themselves Christians," may, by the grace of God, more and more become so in deed and truth, in heart and soul.

For, the mere name of Christian avails but little, unless the owner of that name act up to his high calling.

It would tend comparatively little to the peace and happiness of mankind in general, if the whole world were converted to the profession of Christianity, unless the converts were imbued with the true Spirit of Christ, unless the King of kings were indeed reigning in their hearts. When, therefore, we pray, "Thy Kingdom come," as regards the Church Militant on Earth, we embrace all mankind, those still outside the Kingdom, and those already in; and it would greatly enhance the power and the fulness of our devotion if we would, in this petition, offer directly and consciously to God, our intercessions and supplications for each portion individually.

(II) The Church Quiescent in Paradise is commonly known as the Intermediate Kingdom, or the *Kingdom of Rest*.

Many people have, unfortunately, very vague and indefinite ideas upon this portion of the Kingdom of Christ.

Indeed, to hear the way in which people talk, one would imagine that, in the great majority of cases, even with deeply religious persons,

there were no realization of the Intermediate Kingdom. "I hope, please God, to go to Heaven when I die," or "so and so is dead, and I fully believe he has gone to Heaven," and such-like expressions are of everyday occurrence ; showing, at any rate, that there are very loose notions about the abode and condition of the Christian soul, whilst the body is in the grave.

But, if we study God's Holy Word, in the twofold spirit of child-like humility, and absolute freedom from prejudice, we shall find a vast amount of information upon this interesting and important subject ; far more, perhaps, than we may have conceived or imagined.

Now, at the outset of our enquiry, we can make ourselves certain that the Church in Paradise is quite distinct from the Church in Heaven, as to abode and condition ; in other words, that Heaven is not the place for saved souls after death, but only after the resurrection.

There are four considerations from Holy Writ, which conclusively prove this point.

(1) God tells us, in His Sacred Word, that

Heaven will be a *life of absolute and entire perfection*. Every being there will be perfect:

Now, a spirit apart from its body is an imperfect being. My body is not myself unless united to my soul; so, likewise, my soul is not myself unless united to my body. My individuality consists in that mysterious union which exists between the soul and the body. And just as our bodies, apart from our souls, are imperfect beings; so our souls in a disembodied state are beings in an imperfect condition; and, even if we had nothing else to go upon, we might at once conclude from this that Heaven is not a place of disembodied human spirits.

(2) There is a second consideration.

If we went to Heaven when we died, there could be no possibility of the future Day of Universal Judgment.

Can anything be imagined more repulsive to our ideas of God's justice, God's love, God's dealings with us and all creation, than that He should, after allowing certain souls to taste of the eternal glories of Heaven, drag them, so to speak, out of Heaven, in order to go through

the unmeaning process of a Judgment which has already been passed upon them? We must exclude the Day of Judgment altogether from our creed, if we believe that we go direct to Heaven when we die.

(3) The third consideration is this: *Where did Jesus go when He died?* For where the Head of the body goes, the members must follow after. If Jesus went to Heaven when He died, we should naturally have expected to go there too. But we know distinctly that He did not. It is a fundamental article of our Creed that He descended into Hades at His death; and that it was not until after His resurrection that He ascended into Heaven.

(4) And now, there is a fourth consideration; *the consideration of God's Holy Word*, the direct testimony of Scripture.

We turn to the pages of the Bible; and, though we find but few glimpses given of the state of the soul between death and the resurrection, yet, if we examine these glimpses carefully and reverently, they will tell us everything which we need to know.

(a) The first glimpse is given in a certain story which Jesus told. We call it a parable; but it does not matter in the least whether Jesus was telling a history of two people who had really lived, or whether it was a story of two imaginary persons. For Jesus knew exactly what was the condition of life beyond death, and the picture He gives us of that life would not have been given by Him, if the fundamental features of that condition had not been accurate and true.

It was the story of the rich man who lived for this world, and the poor man who lived for God. The two died; and Jesus takes us in thought beyond death. One was carried by the angels—where? Into the bosom of *God*, as he would have been, if carried to Heaven? No; he was carried by the angels into *Abraham's* bosom; Abraham, the father of the faithful, the head of God's own people, being represented here as the head of that world where the spirits of the accepted go, awaiting the Day of Judgment. The rich man was carried into the place of torment; not "Hell," but some part of that unseen world where those who are for

ever rejected are being reserved in chains for the terrible Day of Judgment. Between the two, there was a great gulf fixed—an impassable gulf. At the moment of death, the eternal destiny is decided; if a soul is saved, it is for ever saved; if lost, for ever lost. The time of probation is over, as soon as we die. That, at any rate, is settled by this first glimpse into the unseen world.

(b) The second glimpse we get is revealed to us from the Cross. The dying penitent thief asks a blessing, a future blessing, from Jesus; but the dear Lord, who always gives more than we dare to ask, and deserve to receive, promises an immediate blessing. "To-day," He says, "thou shalt be with Me"—where? In His Kingdom, *i.e.* Heaven? No, not that to-day, not that at present, but "To-day thou shalt be with Me *in Paradise*."

(c) Another glimpse we receive through S. Peter.

There were a great many spirits who had died under the old dispensation, in the faith of the Redeemer to come, and who were accepted

and saved; but, not till Jesus Himself had wrested from the king of death the keys of Paradise, could they enter into the blessed place, the waiting land of accepted souls. So Jesus went down, and, as He says in the Revelation, He took the keys; His Body took the keys of the grave; His Soul took the keys of Hades, and opened the door, and proclaimed that souls would no longer have to wait outside, as it were, in prison; but could enter now into the inner sanctuary of the resting place of accepted souls.

(d) There is just one more, the fourth and last, glimpse we get; and that is from the Revelation of S. John, where he saw the souls of the martyrs—where? In Heaven? Oh, no! He saw them, as he describes it, *under the altar*. They were crying out, “How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?” They were crying out for the time when they should enter upon their full reward. And they were told to “*wait a little longer,*” until the time should come.

So, then, wherever we get a glimpse into the unseen world, into the land of departed spirits, it is never described as Heaven; never confounded with that beautiful Home of God, where we shall live after the Resurrection. Call it then whatever you will; call it "Hades," "Abraham's Bosom," "Paradise," or "The Place under the Altar;" call it what you like of these, but do not call it "Heaven."

We pass on now to another very important consideration, and it is this: "What are the souls doing in the Kingdom of Rest?"

(a) First of all, *they are in a conscious condition.*

The spirits of the departed are not in a state of torpor, of unconscious slumber, but are as full of active consciousness as ever they were on earth. As consciously as we pass through a door out of one room into another, so consciously shall we go out of this world and enter into the next at the moment which we call *Death*.

How do we know this?

Well, first of all, the rich man in the lost world was in a conscious condition. He saw Abraham afar off, and they conversed one with

another. The whole thing was going on, just as if they were still on earth. Again, Jesus promised the penitent thief that that very day he should be with Him in Paradise. Would it have comforted him to be there and not to know it? The whole point of the comforting promise was that he should be there with Jesus, *and know it*; that that day he should enter into that conscious life, and should be seen and known to be the first-fruits of the Redemption. Yet again, Christ preached to the spirits in Hades. How could He preach to them if they were in an unconscious condition? And once more, the souls under the Altar, as seen by S. John, were in a living, active, conscious condition.

Every glimpse we receive of Paradise reveals to us, with unmistakeable distinctness, that the spirits and souls whom we "have loved and lost awhile" on earth are living there, in a conscious state.

(b) *Again, just as the soul retains its consciousness, so does it retain its faculties.*

There is first the faculty of *recognition*.

We recognize one another by virtue of the God-like spirit with which God has endowed us. So in Paradise we shall recognize one another. How do we know it? Why! did not Dives look up and see the poor man lying in Abraham's bosom? And did not he recognize him as the man whom he had seen lying at the gate of his house upon earth, full of sores? And if a soul in the lost part of the unseen world still retains its faculty of recognition, how much more a saved soul! Yes, there is, there can be, no doubt at all about it. If we are to accept the revelation of God, we must believe that, when we go to that unseen world, we shall see our friends who have gone before us, and we shall recognize one another.

Again, the soul retains its faculty of *intercourse*.

Did not Abraham and Dives carry on a conversation together? Did not Jesus preach to the spirits, holding intercourse with them? So God intimates to us that we shall, hand in hand, and side by side, through the flowery meads and golden streets, walk with our dear ones in sweet, long, loving intercourse.

Thirdly, the soul retains its faculty of *memory*.

How do we know this? Did not Dives remember his five brothers whom he had left upon earth? Did he not pray to Abraham to send messengers to them? And again we say, if a lost soul retains its faculty of memory, how much more a saved soul? Yes, we may be quite sure that those dear ones, of whom we retain such a sad, fond, loving memory, are still retaining their loving memory of us. What a comforting assurance for us when we are down-cast, dejected, and almost broken-hearted, the assurance that, in that happy Kingdom of the Rest of God, there are blessed souls who remember us in love!

Yet once again, the soul retains its faculty of *prayer*.

The souls under the Altar were praying—holding sacred communion with God. Even that lost Dives prayed—only he prayed to the wrong person. Most undoubtedly, then, the soul retains its faculty of prayer. And why not? Why, because it has been freed from the trammels of the flesh, should it lose its

highest faculty, the communing with God? Is not this, then, a thought calculated to fill us with peaceful encouragement? There are souls in that inner sanctuary of the Kingdom of God, praying day and night for us.

(c) Just one more thought about the Kingdom of Rest.

What is the occupation of the subjects of that Kingdom? We have learnt their condition, their conscious existence, with all their faculties of recognition, intercourse, memory, and prayer. But what are they doing there?

The soul cannot be stagnant. It must be always going on, or going back, expanding or contracting, maturing or decaying. But there is no going backwards, no contracting, no decaying, in the Kingdom of Rest. The soul, then, is going on, expanding, maturing there.

There is a constant, gradual change and progress from imperfection to perfection.

How do we know this? Simply because at death the soul is imperfect; at the resurrection it will be perfect. The greatest, best, and holiest saint of God has some imperfection in his soul

up to the moment of death ; no one dies absolutely perfect. But not a single soul will enter Heaven at the resurrection except in an absolutely perfect condition. How and when, then, has this change from imperfection to perfection been effected? Evidently, either through the act of death, or through the act of resurrection, or during the interval between the two. But the act of death cannot change the character of the soul, nor can the act of resurrection. Death and resurrection are but doors or passages from one sphere of existence to another ; and the act of passing through a door or passage cannot change a person's character. There is no spiritual electric shock, as it were, either at death or the resurrection, to change the condition and character of the soul.

Since, then, the change cannot take place in either of these two acts, it must take place between the two.

Accordingly, we find throughout the whole of S. Paul's Epistles and speeches, "the hope of the resurrection" is the leading theme. The resurrection, not the hour of death, is the

ultimate point of preparation for Heaven, the ultimate goal towards which the soul is to reach. Thus, to take one example out of many, writing to the Philippians, he expresses his joy concerning them thus: "being confident of this very thing, that He, who hath begun a good work in you, will perform it until—(when? the day of your death? No!—but) the day of Jesus Christ," *i.e.* the coming of the Lord at the resurrection to judgment. It is until the resurrection that God will continue His work in souls, according to S. Paul's confident anticipation. And we might bring forward very many similar passages; whereas there is not one single text of Holy Scripture to favour the idea that the time of death, and not the resurrection, is the ultimate point of preparation for Heaven.

Our *probation* is over at death. If lost then, we are lost for ever; if saved then, saved for ever. But it is one thing to be accepted for Heaven, it is quite another thing to be fit for the habitation of Heaven. So *in Paradise we are being fitted for Heaven.*

And here we must rest content in our research ; for this is all that God has seen fit, in His wisdom, to tell us.

The mistake that many people make is this : they will not be content with the knowledge of the *fact*, they will go on to reason as to the *manner*. And thus all the errors, on the one side or on the other, have arisen. For instance, God tells us that the soul retains its faculties of recognition, intercourse, and so forth. How the recognition is effected, how the intercourse is conducted, He has not seen fit to reveal. But curious minds, vainly striving to pry beyond God's veil, have invented various fanciful theories, of one kind and another, to satisfy their inquisitive minds. Others, perceiving the error of these theories, have fallen into the opposite extreme ; and because they cannot understand *the manner*, have refused to believe *the fact*. This is precisely and emphatically the case with the grand truth of the soul's preparation for Heaven in Paradise. God has revealed the fact ; He has not revealed the manner. Prying minds have endeavoured to

solve the mystery ; and thus has arisen the soul-destroying heresy of Purgatory. Others, perceiving the fatal fallacy of such a doctrine, have rushed to the opposite extreme of error, and so have effaced from their creed the comforting doctrine of Paradise.

Enough for us, steering in the middle course of truth, to wait God's own appointed time, when we shall see, not as now, "through a glass darkly ;" satisfied and hopeful in the assurance that when the Kingdom of Grace is over for us, and before we can enter upon the Kingdom of Glory, there is in store for us a blessed Kingdom of Rest ; where, free from pain, sickness, trouble and care, safe from the atmosphere of sin, temptation and danger, our souls will be advancing ever onward, ever upward, under the tuition and discipline of the Holy Spirit of God ; until we enter through the gate of the resurrection upon the life of absolute, entire perfection, in the Home of the Presence of God, the Eternal Kingdom of Glory.

(III) And this then brings us to the immediate consideration of the innermost sanctuary of the

Kingdom of Christ, for which, in the third place, we pray when we use the words, "Thy Kingdom come."

And here again, as in our meditation upon the Kingdom of Rest in Paradise, when we come to examine into the revealed knowledge which we possess of the Kingdom of Glory in Heaven, we are conscious at first, it may be, of a feeling somewhat akin to disappointment; for we seem to be able to glean so little information upon the subject. There are so many things which we should like to know about Heaven, which are at present entirely concealed from us.

Thus, for instance, we should like to know what Heaven will really be like, as regards its physical appearance. Will its scenery be anything at all resembling the beautiful features of earth? Will there be mountains and valleys, meadows and streams, flowers and trees, like those we are familiar with here, only far more lovely, fresh, and pure? Or will Heaven be something totally and entirely different from anything upon which mortal eye has ever

gazed? We do not know, we cannot tell, for God has not seen fit in His wisdom to inform us.

Or, again, what shall we ourselves be like, if we enter Heaven at the resurrection of the just? Will our bodies bear any resemblance whatever to our present bodies, only being far more perfect and glorified? Or will they be as different in their appearance as the beautiful butterfly differs from the creeping caterpillar?

Once again, what will be the language of Heaven? Will the blessed inhabitants of God's Kingdom of Glory converse with one another by any mode of language at all resembling any language upon earth? Or will there be a totally and entirely different medium of intercourse?

On these and many other similar points, deeply interesting as they may appear to us, God has observed a rigid silence; and all our efforts to pry into His hidden mysteries must ever be in vain. We must be content simply to *wait*; assured that if He had seen it necessary, or even profitable, for us to know, He would in His love have revealed them to us.

But yet, if we set ourselves to meditate upon that which He has told us, in the same twofold spirit in which we approached the consideration of Paradise, that is to say, in childlike humility and in candid freedom from prejudice, we shall find, perhaps, that we may learn very much more about Heaven than we might have imagined from a cursory study of God's Word.

Now, almost all our knowledge of Heaven is derived from the last two chapters of the Holy Bible, the 21st and 22nd chapters of the book of Revelation. This knowledge, moreover, is therein conveyed to us, for the most part, in what we may call a *negative* way; that is to say, we are told what is *not* to be found in Heaven, and from this we are left to infer the *positive* facts—what there will be there. It is as though the whole subject were so infinitely and transcendently above our present limited powers of comprehension, that language would entirely fail to describe its sublime realities, and that it is only, so to speak, by contrast, that we can in any degree conceive its properties.

Looking at Heaven, then, from this negative point of view, what do we find ?

(1) "There shall be no more *curse*." (Rev. xxii. 3.)

No curse in Heaven ! What does that mean ?

The curse of earth is sin. Sin will find no place in Heaven ; therefore Heaven will be a *Life of Perfect Holiness*.

(2) "God shall wipe away all *tears*." (Rev. xxi. 4.)

No tears in Heaven !

Tears come from sorrow, suffering, and pain ; sorrow is the outcome of sin. Where sin is excluded there can be no sorrow. "Holiness and happiness," it has been well said, "are like two fond, loving twin sisters ; they cannot be parted." Where there is holiness, there must be happiness ; and happiness cannot exist apart from holiness.

Since, then, Heaven will be a *Life of Perfect Holiness*, so, too, will it be a *Life of Perfect Happiness*.

(3) "They need no *candle*, neither light of the sun." (Rev. xxii. 5.)

No candle in Heaven ! No artificial light there !

Here, on earth, we need artificial lights ; for without them we should be in total darkness. And this is true, not only as regards the physical light for our bodies, but also as regards our intellectual and spiritual natures.

All those wondrous mysteries of science and art, which the mind of man is continually endeavouring to explore, and concerning which, with all our boasted knowledge, we are still so much in the dark ; the glimpses which we do contrive to gain into them, are revealed to us by artificial lights—reflections of the Divine Source of Knowledge.

The still deeper mysteries of religion, of providence, of grace, how dimly can we discern these ! How entirely do we depend for all our knowledge of them upon artificial means of light ! The inspired Word of God is a candle, which we require for spiritual light. The Sacraments are candles, the very voice of conscience is a candle.

Our whole life on earth is, and ever must be,

illuminated by artificial lights, which God vouchsafes to us here : for here we walk in shadows ; and not until in Heaven, when we see God face to face, and stand in the very presence of The Light Himself, shall we know “ even as we are known ” of Him.

Earth is a life of imperfect knowledge. No candle or artificial light is needed in Heaven, for “ the glory of God doth lighten it, and the Lamb is the Light thereof ; ” and Heaven will be a *Life of Perfect Knowledge*.

(4) There is “ no temple therein.” (Rev. xxi. 22.)

No temple in Heaven ! And wherefore ?

“ The most pleasing feature in the most pleasant summer landscape,” says a thoughtful and eminent writer, “ is the spire of the country Church, rising above green trees into the blue sky. The noblest edifices in this world are, what they ought to be, Churches dedicated to the worship of Almighty God. The material glory of our own country, after all, is in her noble cathedrals, so unutterably solemn and majestic. There is no place, perhaps, in this

world, where Christians have so often felt quiet and restful and happy, as in our Christian Churches; no place where they have found themselves so lifted up above their common cares to so sacred an elevation; where doubts cease to perplex, and burdens grow light, and the Blessed Redeemer and the Holy Spirit seem to draw so near. And so it seems strange, that the place where in this world we have known most of the peace of Heaven, the Temple of God will not be there.”*

What, indeed, would earth be but for our consecrated Christian temples? What would life be but for those hallowed spots, whither we can retire, from time to time; and, laying aside the anxieties and distractions of the world, can worship God in quiet, holy, refreshing peace!

And yet, in our present condition, it is only at certain intervals, and in these isolated spots, that we can worship God on earth. The world, with its business, its worry, its engrossing cares, and its fascinating pleasures, is continually intruding itself upon us; and if there

be times when we find our Lord very near to us, and when we feel from His presence a peace which passeth all understanding, there will come times also when He seems to have withdrawn Himself, and we are burdened with a sense of loneliness and depression.

For, with the very best of us, our worship here is but imperfect, and we cannot always maintain the same high level of spiritual devotion and holy feeling.

But, in Heaven, all this will be changed. There is no temple there, no isolated spot, shut out from the rest of the world, specially consecrated and dedicated for the worship of God; for Heaven itself will be one vast temple, and "the Lord God Almighty and the Lamb are the temple of it."

Thus, though it is not to be supposed that the glorified Saints above are to spend the whole eternity in the actual singing of God's praise; though doubtless there will be abundant happy employment even in that perfect rest; though many things done by blest souls in Heaven may be what we should call secular,

yet all they do will be in the truest sense sacred, because all will be done in a holy spirit of worship, and all for Christ and God. Thus, if it be true that in one sense there is no temple in Heaven, it is because in a sense most real it is all One Great Temple; every corner hallowed by Christ's Beatific Presence; every act done in it an act of worship and praise.

In other words, Heaven will be a *Life of Perfect Worship*.

(5) "There shall be no *night* there." (Rev. xxi. 25.)

No night in Heaven !

"There is no night in Heaven ;
In that blest world above,
Work never can bring weariness,
For work itself is Love."

Worship and Work, for the glory of God, sum up the Christian Life.

Worship is the Passive or Devotional, Work the Active or Practical, aspect of Life.

As, then, Heaven is a Life of Perfect Worship, so too is it a Life of Perfect Work.

We need night here below. It would be a sad thing, in our present constitution, to be deprived of that sweet period for repose and refreshment to our wearied bodies, which is afforded to us when night comes round.

Work here on earth brings weariness in its train ; but that is only because our natures have become deteriorated by the Fall ; our bodies are feeble and unable to bear much work, without experiencing a sense of fatigue and exhaustion ; the brain begins to reel, the arm loses its power, the whole frame succumbs beneath the pressure of protracted work, and we welcome the approach of night, to restore our wasted strength.

Then again, it is not so much the work itself, as the worry and anxiety attendant upon work, that is so exhausting to us now ; and, moreover, the principles which direct our work, and the spirit in which that work is done, have been so debased by the presence of sin, that the very imperfection of our work makes us cry out for repose.

But in Heaven, it shall not be as now. There

will be no weariness there. "Never tired of performing God's will, never wearied by celebrating His praises, we shall always feel the freshness of the morning, always as at the beginning of the day, and always as far off as ever from its close. It is given as one characteristic of Diety, that He never slumbers nor sleeps. It is affirmed, moreover, of the four living creatures which are round the throne, that they 'rest not day and night.' So that it is a perfection to need no sleep; it is to be like the very highest of created intelligences; nay, it is to be like God himself. And, therefore, we read the promise of a splendid exaltation, of an inconceivable enlargement of every faculty and capacity, in the announcement of the absence of night. All feebleness, all remains and traces of imperfection for ever removed, the saints shall spring to a surprising height amongst orders of creation, fitted not only in their intellectual part, but even in their material, to serve God without a pause, and to enjoy Him whilst they serve Him."*

* Canon Melvill.

So Heaven will be a *Life of Perfect Work*.

(6) "There was no more sea." (Rev. xxi. 1.)

No sea in Heaven!

Those who have been upon the sea, and felt the turbid motion of its heaving billows, can scarcely fail at once to grasp the peaceful prospect of Heaven here opened to our view. For Earth is verily a "sea of troubles." We are tossed about by cares, anxieties, doubts, and dangers; and, from the lowest depths of our perturbed hearts, we oftentimes cry out, like the Psalmist of old; "Oh! that I had wings like a dove; for then would I fly away and be at rest." (Ps. lv. 6.)

Rest! that is what the soul yearns for; more, perhaps, than for anything else. Rest for the weary body, rest for the troubled mind, rest for the crushed and wounded soul; rest, only rest!

And in Heaven there will be Rest. Work and rest can never go hand in hand on earth, but in Heaven they will. Work there will not break in on rest; rest will not usurp the place of work.

In that sweet, calm, peaceful prospect of

repose, our minds find, even in the mere prospect, relief beyond all human utterance; what then will be the sublime reality in the enjoyment of that *Life of Perfect Rest*?

(7) Lastly, "There shall be no more death."
(Rev. xxi. 4.)

No death in Heaven!

Ah! this crowns all. No parting of dear ones, for ever and ever; no rude snapping asunder of united lives; no break in the endless eternity of the perfect home of God.

Such is Heaven, as our Father has revealed it to us. No curse, no tears, no candle, no temple, no night, no sea, no death. Perfect holiness, perfect happiness, perfect knowledge, perfect worship, perfect work, perfect rest; and all to last for ever and for evermore.

And *this* is Christ's Kingdom of Glory! May the Holy Spirit help us in this Kingdom of Grace so to prepare for that Kingdom of Glory. For Heaven after all will only be the Christian Life on Earth, carried on through the Christian Life in Paradise, to the perfected Christian Life of Eternity.

And if we are to be admitted into that Heavenly Kingdom, we must cultivate Heavenly principles on earth. We must strive after *holiness* here, seek *happiness* where true happiness alone is to be found, learn true *knowledge* in the knowledge of God, nurture the spirit of true *worship*, do our daily *work* for the glory of God, and go ever to Him who alone can say, "Come unto Me, and I will give you *rest*."

Thus, even in this our mortal life shall we be learning to conquer death; thus shall we be spreading the Kingdom of our Lord; and thus shall we be carrying out in our daily conduct the spirit of that most glorious petition, "Thy Kingdom Come."

CHAPTER V.

The Power of God the Holy Ghost.

“Thy Will be done on earth, as it is in Heaven.

THE third petition of the Lord's Prayer is addressed more directly to God the Holy Ghost, the third Person of the Blessed Trinity; the ever-living, life-giving Spirit, that proceeds from the Head of the Body, the Church, and permeates every member of the same.

So that we approach God in this petition in the relation to which we stand to Him, by our Baptismal Covenant, as “Members of Christ,” integral parts of that Organised Body, of which Christ is the Head.

The function of the spirit in the human body is to convey the *will* of the head to the different limbs, members, portions of the body; so that when a hand, for example, moves, it moves in

spontaneous accord with the will which proceeds from the brain, seated in the head, which will is conveyed to the body by the in-dwelling spirit of life.

The process is simply this : My brain wills that my hand shall move ; this will of my brain is conveyed to my hand by the spirit within my body, and immediately my hand begins to move accordingly.

As soon as the spirit leaves the body, this mode of communication is lost ; the brain can no longer will, for the spirit is absent ; the head can no longer communicate with the hand ; the hand can no longer move ; and, in a word, the whole body is dead.

Again, if any member of the body becomes incapable of obeying the will, or is able to obey it only imperfectly, it is a sign that that member is more or less diseased, and therefore resists the motions of the spirit.

Now all this is exactly and literally true also of the Body of Christ, the Catholic Church, and of all its Members.

When Jesus Christ was upon earth, He

created this body. On His return to Heaven, He endowed it with immortal life.

Just as God originally created man by two separate and distinct processes, so did He create His Body, the Church.

In Gen. ii. 7, we read that God first formed the material, visible, body of man out of the elements which make up the crust of the earth; and then, after that, into the body so formed, He breathed, from Himself, the Spirit of Life; and thus, by the union of the two processes, "Man became a living soul."

So God the Son formed the material, visible Body of the Church, whilst He was upon earth, by gathering together an aggregation of disciples and believers. But this aggregation did not become a living, organised Body, until, on the day of Pentecost, He breathed into it, from Himself, the Spirit of Life. Then It became endowed with life, with life eternal, immortal, imperishable. "The gates of Hell shall never prevail against it." The life of this Body depends upon the ever-pervading presence of the Spirit of God, who, proceeding from the

Head, conveys Himself into all the Members of the Body.

Of this Body, each separate person becomes a living Member at his Baptism, when the Spirit of God enters into him, and makes him thus a "Member of Christ."

From this we see how all-important is the work of the Holy Ghost, how entirely every Member depends upon Him, both for knowledge as to the Will of the Head, and for power to act in accordance with that Will.

Hence, it is to the Holy Ghost that we directly turn, when we pray, "Thy Will be done on earth, as it is in Heaven."

Of all the powers and gifts with which God has endowed us, there is none more noble, more divine-like, and, at the same time, more responsible and dangerous, than the gift of *Free-Will*.

This Free-Will, as its very name implies, gives us absolute freedom either to obey or to disobey the dictates of God; to say, "I will," or "I will not," "act in accordance with the Will of my Creator."

At the same time, since God's Sovereignty

must be unimpeachably upheld, there is one Eternal Law connected with Free-Will, and it is this: *Obedience to the Will of God brings life and happiness, disobedience to the Will of God brings misery and death.*

In the absence of this Law, the Will of the Creature might prevail over the Will of the Creator, and the universe would become one universal scene of anarchy, chaos, and ruin.

Now, we in our weakness and ignorance, by reason of our fallen, sinful nature, cannot always of ourselves judge what is the Will of God; and even if we know it, we cannot always obey it.

What then are we to do? There is but one safe, wise course. Give back our Will into God's keeping, surrender our own Will to the Will of our Head, learn by the Spirit to know that Will, and, by the help of the Spirit, always conform to it.

A simple, homely illustration will assist us in the matter. A father gives his little child a sovereign for a present. By virtue of that gift, that sovereign becomes the child's own property. He can spend it as he will. And yet,

if the child spend that money just according to his own whim and fancy, satisfying the first desire for his gratification which presents itself to his mind, he is sure to waste and squander it ; and, in the end, he will find that it has been spent in vain, simply because, in his childish ignorance and want of experience, he has been unable to use it in the best and wisest way. But if the child, having received the money, hands it back into his father's keeping, and, whenever he wants to spend any of it, seeks his father's counsel, follows his advice, and surrenders his own will to the wiser will of his parent, the money will be spent in a more useful and profitable way.

So it is with our Will. God has given it to us, a free gift. It is entirely our own, and we may use it as we please. But if we use it after our own discretion, satisfying the whim or desire of the moment, seeking self-gratification, self-indulgence, self-pleasure, we are morally, nay, absolutely, certain to squander it on that which profiteth nothing, and in the end it must bring us to ruin.

But if we take our Will to God, and place it in His wise, loving care and keeping, and in every use of it seek His counsel, follow His advice, and surrender our Will to His Will, then alone shall we use it aright, and thus alone will it bring us a blessing.

Now the very function of the Holy Ghost is thus to take our Will into His keeping, and to assist us at every moment of our lives with His wise counsel, guidance, and help.

(I) So to Him we pray, "Thy Will be done."

Considering, then, this petition more closely, we find that the Holy Spirit calls upon us to do God's Will in two ways: (1) Passively, (2) Actively.

(1) *Passively.*

If we resolutely set ourselves to surrender up our wills to God, we shall find that, not unfrequently, we shall have some heavy cross to bear. "The disciple is not above his Master, nor the servant above his Lord"; and if our dear Lord and Master suffered, we must expect to do the same. If He had to exercise self-denial, so too must we; if He had to bear His

awful cross, we must be prepared to "take up our cross daily," and to follow Him.

Thus, when we pray, "Thy Will be done," in its passive sense, we are imploring for ourselves and others, the spirit of resignation, patience, and meekness.

It must needs be that we shall sometimes fail to perceive the meaning of much that God wills for us. It must needs be that many times the paths of His choosing are not those which we should have chosen for ourselves. Could we have ordered our own lot, it would not have been thus with us: we should have chosen a smoother road, an easier life. And when the heavy burden seems almost greater than we can bear, we may have almost questioned the goodness of Him, who could allow His children to be so sorely tried. But then, the fault is ours, not His—He can see what we cannot, the end of the way. If, then, we have resigned ourselves wholly to Him, it is our part simply, patiently, to feel sure that He is leading us in the best and truest way; that even the most cherished objects of our lives are in mercy torn

from us, if they are hindering our following Him; that our earthly comfort, our earthly welfare, our earthly fame, are but as the dust of the balance in His sight, before Whom the whole eternity is unveiled; and that, life-long though the agony may be, it is after all "a light affliction, and but for a moment," as compared with the "far more exceeding and eternal weight of glory," to which He is leading us, if we meekly follow Him.

Thus patiently resigning our will to His, even in the darkest hour of our life, when the clouds are closing around us, and our faith is tried to the utmost, we shall be rewarded with His blessed peace, and shall taste of the comfort of the Spirit's presence. So shall our Christian tempers be purified, softened, moulded into the temper of Christ; so shall our souls be fashioned after the model of the Saviour; so shall there grow within us all that is calm, and peaceful, and pure; charity, sympathy, patience, long-suffering, meekness, trust.

(2) *Actively.*

But not only does God's Will call upon us to

suffer patiently for Him ; He also has for each of us an active work to do. To do God's Will whilst here on earth, is the essence of Christian life.

The work of the Christian naturally divides itself into two parts : first, the every-day work of the individual as such ; and, secondly, the work which everyone ought to perform as a part of that corporate Body, the Church, of which we all are members.

(a) With respect to the first, there is a very prevalent feeling that our everyday work is of so commonplace a nature, so entirely mingled with the world, that it has nothing to do with religion. There cannot be a greater mistake.

Work is a law of God's creation. Idleness was never intended by Him ; it is rather an invention of Satan. Since, then, work is God's ordinance, it never can be commonplace, or disconnected with Him, if regulated by the right principles, and sustained by the right power.

Then, again, work was meant by God to be not only a duty, but also a happiness. Not

that it is always, or generally, the case now-a-days. Our own experience, alas ! tells us that the drudgery and labour of every-day work brings to many people, as a result, anything but happiness. They lay down their heads to rest, after a long day's labour of care, anxiety, and toil : and they feel that they have more or less laboured and toiled in vain. They seem to be no nearer gaining that end, which something within tells them was meant to be gained by work.

But why is this ? Simply because the principle and practice of work has become degraded by the sinfulness of man ; because the motives from which we should work, and the principles which should guide us in our work, have been so stained and marred by the world and sin, as almost to have obliterated from our minds the high aim and principles which, according to God's Will, should direct it.

If we go out, for instance, into the streets of one of our busy cities, and see there men rushing hastily along the streets, they evidently have not a moment to spare ; they will scarcely stop

and speak to one, or even greet one; their time, they will tell you, is so precious.

And for what are they working? Merely for the sake of securing riches, which they fondly hope will some time or another bring them that happiness for which they are in search; or they may be striving from worldly ambition to gain a place of honour in society, because they fancy, though in vain, that, when they have risen to that place, they will find that happiness which at present they lack.

Those who work from any such motives as these, or motives in any way akin to them, lose sight entirely of the true aim of work; and, therefore, they miss that happiness which Work, rightly considered, is certain to bring in its train.

And it is to the Gospel that we must turn for a remedy for this evil. We must see whether Jesus Christ, when He founded His Church, whether the Holy Spirit, when He endowed that Church with Divine Life, did not bring a new phase into everyday social life; whether the revelation of God's Will has not unfolded

the secret of success ; because, if not, then half the good that might have been done by Christianity would, practically speaking, have failed. And, so turning, we find one great, golden rule, which lies at the bottom of the happiness of everyday work, "*Whatsoever ye do, do all to the glory of God.*"

We are to learn to live and to work, (this is God's Will,) not for the sake of gaining worldly renown in this fickle sphere of ours, where the favourite of to-day becomes the despised of to-morrow ; not for the sake of heaping up riches, which will pass away when we die, if not before ; but to do all our work as in the sight of God, and for the glory of God ; knowing that that great God watches our every action, and never loses sight of one single motive that directs us in our daily life.

This one principle dispels, once and for ever, the thought that our everyday work is of such a worldly commonplace nature that it can afford us no field of work for the honour and glory of God. There is no sphere of life so humble, whether of man or woman, master or servant,

no single action so little or seemingly inconsequent, but if done from the proper motive, if actuated by the grand principle of Christianity, will rise in grandeur and beauty far above many actions which are recorded by the world as noble, and which have gained a mighty renown here below.

If, then, we consecrate all our work to God, seeking in all things to do His Holy Will, telling Him of the difficulties which beset our lives, looking to Him for guidance and grace, we shall find our work pleasanter than ever it has been before ; its cares and anxieties will be softened and soothed ; and, as each day draws to its close, we shall lie down to rest in the sweet, peaceful consciousness that our daily work has been blessed by Him, and that we have been doing His Will, with faithful, obedient industry and zeal.

(b) But, then, there is also another sort of work, which must go hand in hand with our every-day labours ; work for the glory of God in His Holy Church, in the salvation of souls. We have our own salvation to work out with fear and

trembling, "looking unto Jesus the Author and Finisher of our faith;" we have the souls of those around us, over whom we can exercise any influence whatever, and in their salvation we each have an interest. For "we are all members of one Body," and "if one member suffer, all the members suffer with it; if one member be honoured, all the members rejoice with it."

Each one should undertake some definite spiritual Church work, according to his leisure and opportunity, for the glory of God; and so, with every power of body, mind and soul, strive to do God's Will on earth, as it is done in Heaven.

(II) "As it is in Heaven."

The blessed Angels, ever serving God in His Holy Temple, ever ministering for His glory to the heirs of salvation, are set before us as our models and patterns, for they do God's Will as He would have it done.

And how, then, do the Angels do God's Will in Heaven?

(I) They do it *universally*.

That is to say, they do their work for God *in*

all its parts. They do not select those portions which suit their taste, which please their fancies, which give them the least amount of trouble ; neglecting those duties which might be irksome to them, which they themselves might not have been inclined to choose.

And herein the Angels are a pattern to us. For how often do we choose our own ways of serving God ! how much of our time and attention do we employ upon those duties which please us, to the neglect of the distasteful ones ! how greatly does Self intrude upon our best and holiest work ! how far do we fall short of doing God's Will perfectly, entirely, in all its parts !

(2) They do it *cheerfully*.

There is no murmuring in Heaven ; no chafing at God's Will ; no grumbling words, or sulky faces are seen among the seraph host.

Many a good action upon earth loses half its sweetness by the manner in which it is done ; many a conscientious, painstaking servant of God does his work in a gloomy, melancholy

manner. Would that the blessed spirit of cheerfulness infused itself more into our daily lives, brightening every motive, gilding every action, and making us do God's Will on earth as it is in Heaven !

(3) They do it *immediately*.

Without hesitation, procrastination, or delay, the Angels fly at God's bidding to do His Will ; ever on the watch to gather the slightest indication of that Will, the duty is performed almost before the expression of that Will has been given.

How different this from the way in which God's Will is too often done on earth ! We take a long time in making up our minds whether we shall do it or no ; and even when we decide aright, we linger before we commence the duty ; we hesitate, temporize, procrastinate, till oftentimes the opportunity passes away and the duty is left undone ; and as often we defer so long, that we are obliged to hurry over it, and do it imperfectly.

Here, again, we may well learn a lesson from the blessed Angels ; and strive henceforth to

do God's Will *at once*, immediately, without delay.

(4) They do it *harmoniously*.

There is no jarring discord in Heaven's work. The Angels do not quarrel one with another, because one has one sphere of duty, and another another. There is no envy, no jealousy, no discontent; but in perfect love, peace, harmony and concord, they do God's Holy Will.

On earth, everyone fancies their own sphere of work the hardest; everyone thinks they would be so much happier if only they could change places with someone else; malice, backbiting, envy, covetous discontent, despotic tyranny, overbearing haughtiness, mar and destroy the harmony of life.

Oh! Holy Spirit of the Living God, restore to earth the bond of peace; unite our hearts in love and charity; and enable us harmoniously to do Thy Will on earth, "as it is in Heaven."

(5) The seraphs before the Throne of God, as seen by Isaiah and by S. John, had each of them six wings, "with twain they covered their face,

and with twain they covered their feet, and with twain they did fly.”

Very highly significant is the vision here revealed to us, of the spirit in which the Will of God is done in Heaven.

The Angels *cover their faces* in the presence of God, as an act of homage and reverence to their Sovereign Creator.

Thus they do God's Will most *reverently*.

They *cover their feet* in the presence of God, as an act of humility and self-abasement. Creatures in the presence of the Creator, they feel their own unworthiness.

Thus they do God's Will *humbly*.

They *stretch out their wings* to fly, as an act of ready obedience to God's commands.

Thus they do God's Will *obediently*.

Here, then, may we sum up our duty.

In no light spirit of irreverence towards God, but in the deepest spirit of adoring devotion, should all our work for God be done.

Pride and self-conceit must find no place in our hearts; but contrite humility and penitent self-abasement. For if the pure, undefiled

Angels of God feel so keenly their own unworthiness to stand in God's presence, and to do His Will, what should be the feelings in which we should approach His Service, we, poor, miserable, sin-stained mortals of earth ?

And, lastly, with implicit obedience and loyal zeal, like the Angels with wings outstretched to fly, must we ever be on the alert to learn God's Will, and ever ready to do it, "with all our heart, with all our mind, with all our soul, and with all our strength." Thus guided, strengthened, comforted, and blessed by the ever-present Spirit of God, may we fulfil in our daily lives that petition which we daily offer to Him, "Thy Will be done on earth, as it is in Heaven."

CHAPTER VI.

The Grace of God the Father.

“Give us this day our daily bread.”

OUR worship of praise and adoration to the glory of God having now been completed, we begin to think of ourselves, our own needs and necessities, our own weakness and cares.

And, once again, as in the service of praise, so now in the service of prayer, we first approach *God the Father*, as His own baptised, adopted children.

It is to the father that the children look for the supply of the daily necessities of their life ; he is the bread-winner, the food-giver of the family.

So as children of God we come to our Father, and meekly, humbly, trustfully pray, “Give us this day our daily bread.”

This petition must be understood as including

two distinct classes of blessings which we seek from God the Father : (1) those relating to our *temporal*, (2) those relating to our *spiritual*, wants.

Or, as the Church Catechism expresses it : we “pray unto God that He will send us all things that be needful both for our souls and bodies.”

(1) Temporal wants.

God teaches us here that it is according to His Will, that we should tell Him of our wants, and seek from Him the due supply to relieve and satisfy those wants.

But, it is sometimes urged, if God is Omniscient, He surely knows all our wants without our telling Him ; He, “to whom all hearts are open, and from whom no secrets are hid,” cannot require to be told by us what our needs and necessities are.

Certainly, this is perfectly true in one sense. *For His own information* God does not need it, but He wills that we shall tell Him, for our own benefit. It is good for us to be constantly reminded of our entire dependence upon Him for all we are and all we have ; it is good that

we should train ourselves to look consciously to Him for assistance and blessing ; and therefore, in His love and wisdom, He has opened for us the sacred avenue of prayer.

It is just the same with regard to confession of sins. He has required *that*, as a necessary condition for pardon. " If we confess our sins, He is faithful and just to forgive us our sins." But He does not need to be told by us, for His own information, what we have said or done amiss, what duties we have omitted or performed imperfectly. He knows far better than we know ourselves ; and when we have told Him all we can, there are many more yet remaining in the light of His knowledge. But it is for our own benefit, that God makes confession to Him a condition of pardon, because it compels us to self-examination, and to a knowledge of our own spiritual state. We cannot confess our sins to God until we know what they are ; we cannot find out what they are without a strict and honest self-examination.

Yet again, the very same remark holds good with regard to the Holy Eucharist ; wherein,

according to God's own appointment, we present before the Father the memorial of the Saviour's Death. God does not need, for His own information, to be continually reminded that His own beloved Son died upon the Cross for our salvation; but it is essential and beneficial for ourselves, that we should thus solemnly offer this memorial to God, and therefore He, in merciful wisdom, has so ordained it.

Our duty is not to question the motives of God's revealed Will, in this or any other matters, but faithfully to obey that Will, if we wish to receive the promised blessing.

Now, when we thus approach the Father with prayer for the supply of *temporal* wants, saying, "Give us this day our daily bread," there are certain conditions of heart which He requires of us, in order that the petition may be heard and answered by Him.

(1) We must ask *reservedly*.

That is to say, as far as regards the needs of the body, temporal wants, this petition should always be accompanied in our hearts with this reserve, "if it be Thy Will."

For, many a time we wish and pray for temporal things for ourselves or for our friends, thinking without a doubt that this or that which we ask for will be a great boon or blessing for us or them.

But our Father in Heaven may see and know better. He may in mercy withhold from us the gift, knowing that it is not for our good, but for our harm, that we should receive what we have desired.

Well, then, does this petition follow immediately upon the former one, "Thy Will be done."

We may tell our Father fully and reverently all our cares, anxieties, doubts, and difficulties, not only as regards our souls, but also as regards our bodies. We may pour out into His loving Ear the whole tale of our burdens and desires; but, so far as they relate to our condition in this world, we must ask for His help, with lowly reserve.

(2) We must ask in *faith*.

That is to say, when we offer our petition to God, we must be *perfectly certain* that He hears us, providing we have asked aright; and be

content to leave entirely in His Hands the time and manner of the answer to our prayer.

"Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleadings,
Yet pray, and with hopeful tears.
An answer, not that you long for,
But diviner, will come one day ;
Your eyes are too dim to see it ;
Yet trust, and wait, and pray."

(3) We must ask *soberly*.

That is to say, we must be content to ask simply for the plain necessities of life. It is "Bread," for which we are taught by our Blessed Lord to pray. Bread is, as everyone knows, the plainest, simplest, yet most necessary, food of life.

God does not promise to grant us luxuries, however much we pray for them ; He only guarantees to faithful petitioners the due support of daily life.

So He teaches us herein the beauty and the need of contentment ; "Having food and raiment, be therewith content."

The simpler our needs, the more moderate

our requests for our temporal condition, the more full and abundant will be the answer vouchsafed to us.

(4) We must ask in *trust*.

It is "*Daily Bread*" for which we are taught day by day to pray.

Half our cares and anxieties come from our meeting troubles half way. If we could but be content simply to take each day as it comes, doing our duty faithfully, as in God's sight, working industriously, zealously, and prudently, and leave the future, with its trials and needs, in His Hands, "casting all our care upon Him," how happy our lives would be!

How many an aching head would be spared us, how many a sleepless night and careworn day, if we could but learn the lesson, which God so constantly teaches us in His Holy Word,

"Live for to-day ; to-morrow's light
To-morrow's cares will bring to sight ;
Go, sleep like closing flowers at night,
And Heaven thy morn shall bless."

(II) Spiritual wants.

(1) Unlike our prayer for temporal needs,

our petitions for spiritual grace may be offered fully and *unreservedly*.

The more we ask of God for our souls, the more shall we receive. It is, we know, His Will to give the Holy Spirit to them that ask Him. And the reason that we so often receive such a small measure of this gift of grace is because we ask for it so sparingly, and make so little use of it when it is granted.

God, we are told, is ready to give, but not to waste His gifts of grace. He gives grace to us, just in proportion as we are ready to receive and to use it. If we faithfully use the grace He bestows upon us, He is ever ready to give us more ; but if we neglect it, He will take it from us ; if He see that, by the way in which we treat His gift, we do not really value and appreciate it, it will be to Him a sign that we do not really desire it, and that our request for it is nothing more than a delusive mockery. This is exactly what our Saviour meant when He said, "Unto every one that hath shall be given, and he shall have abundance : but from

him that hath not, shall be taken away even that which he hath."

Do we, then, desire that God should hear and answers our prayers for the nourishment of our souls? The best way to ensure the fulfilment of our desire is to live up to the measure of that grace which already is ours.

We must pray, and pray in faith, or we cannot receive; but the reality of our faith is tested by our works.

We must pray; but we must also use all the other means of grace, which God has placed in our way, or all our prayers will be unavailing.

(2) Moreover, as with our temporal wants, so with our spiritual, God gives us the supply *from day to day*. He does not promise to give us all at once the whole measure of His grace to last us for our lives; and hence we see the necessity of *daily* prayer.

Each day brings its own trials, temptations, and dangers for the soul; therefore we need *every-day* grace.

Every-day grace requires every-day asking for. "As thy days, so shall thy strength be."

The manna, in the wilderness, was only sent from day to day, just sufficient for each person's daily requirements.

“This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons ; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning. Notwithstanding, they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank.”

“Remember,” says a powerful writer, “divine grace is given to you to be used daily, ‘according to your eating,’ not to be neglected, not to be left till the morrow, to be consumed every day, over your daily work and daily temptations. Use God’s grace, and you will have it

in abundance; neglect it, and 'it will breed worms and stink.' God has given you all grace, He will multiply as you need it, as you use what He gives; only value it, employ it, and he who gathers much shall have nothing over, and he who gathers little shall have no lack."

(3) Lastly, as with temporal cares, so with spiritual, we must, from day to day, *live in trust upon our Father*. Looking forward into the future engenders timidity and hesitation of soul. The prospect seems dark and gloomy, the foes appear to be gathering before us, the experience of past weakness and failures, fills us with dire forebodings as to the coming conflict, and we are tempted to shrink back, and to yield in cowardly despair. Then, let us look out from ourselves, and away from the future, and calmly, trustfully gaze upwards to our Blessed Father. There shall we learn true steadfastness and confidence, for beside our Father stands our living Saviour, and the Holy Spirit, like a Dove, descends from Heaven upon us. Thus gazing, we take fresh courage,

and step boldly forward, singing, as we tread our daily path, the hymn of faithful, child-like trust—

“So long thy power hath blest me, sure it still
Will lead me on;”

and, leaving the future in our Father's hands, we are content to pray for our present need,
“Give us this day our daily bread.”

CHAPTER VII.

The Grace of God the Son.

“Forgive us our trespasses, as we forgive them that trespass against us.”

IN the second clause of our Prayer, as in the second clause of our Praise, we approach more directly *God the Son*, the Sovereign Lord of the Kingdom of Heaven, of which, by Baptism, we are naturalized subjects.

When the subject of any earthly kingdom transgresses the laws of that kingdom, and so commits a crime against the sovereign, he is arrested by the police, tried by a jury, and, on being found guilty, is sentenced by the judge.

But neither the policeman who arrested him, the jury who tried him, or the judge who sentenced him, have any power to pardon his offence.

The sole right of pardon rests with the sovereign.

So is it with the Kingdom of Heaven, of which Jesus Christ is King.

As sinners, we have transgressed the laws of that Kingdom ; for “ sin is the transgression of the law.”

Before the Court of the Eternal Justice we have been arraigned, found guilty, and sentenced to death ; “ the soul that sinneth, it shall die.”

Nothing but pardon, free, full pardon, can save us from the execution of that sentence.

To whom shall we turn for pardon ?

To our Sovereign King alone.

So, to the King Jesus, we humbly approach, and say, “ Forgive us our trespasses.”

Suppose, now, that a prisoner were thus to approach an earthly sovereign, with this petition for pardon, there are two questions which the sovereign would immediately ask :—

(1) What crime have you committed ?

(2) What plea for pardon can you offer ?

In like manner, when we pray to Jesus for

pardon, we must be prepared for an answer to these two questions.

(1) What sins have we committed?

If we simply say we do not know, if we have a mere vague sense of general shortcomings, that will not avail. We must know what our offences are, before we can expect them to be forgiven.

Hence it is that *Confession* is the first requisite for forgiveness.

If we have not examined our hearts and our consciences, how can we confess our sins to Jesus; and how can our petition be anything more than a hollow, useless form?

Thus, then, at the very outset, this petition teaches us the importance and necessity of strict self-examination.

It teaches us, moreover, the need of *definiteness*, with regard to our own individual besetting sins.

(2) Then, secondly, when the Sovereign asks us our plea for pardon, what have we to say?

Well, doubtless, our first impulse would be to answer, "We are very sorry for what we have done; we are truly penitent."

This plea of itself, as we know, would be of little avail with an earthly sovereign; for, doubtless, every criminal, when he finds himself punished for his crime, is very sorry for what he has done. If he had no other plea to offer, he could not expect to receive pardon.

At the same time, this penitential sorrow for his crime, a sorrow which would lead him to avoid a repetition of it for the future, would be a necessarily understood condition, for the acceptance of any other plea.

So, then, before we can offer any acceptable plea for pardon to Jesus for our sins, there is necessarily understood a condition of *repentance*.

Now, there is just this difference between an earthly sovereign and our Heavenly King:

The earthly sovereign could only judge of the genuine repentance of the criminal by outward signs and manifestations. Our Heavenly King can read the sorrow of the heart.

The earthly sovereign could not gauge the depths of the repentance, nor discern the spirit from which the repentance flowed.

Our Heavenly King can tell exactly whether

the repentance springs from "godly sorrow," or whether it is merely a selfish remorse.

Hence, we see what repentance is which will find acceptance with Jesus.

(a) It must be real, sincere, and true.

(b) It must be grounded not on self, but on love.

That is to say, repentance is not merely sorrow *because of the consequences which sin has brought upon ourselves*; and, if it is only sorrow because we have been punished, or rendered ourselves liable to punishment for it, that is no repentance at all.

There is a sense, indeed, in which we may, and must, think of ourselves, in regard to the consequences of our sin, and, so thinking, be truly grieved.

If we mourn because of the guilt which our sins have left on our souls, and because of the power which sin has acquired over us, this indeed is an ingredient in genuine repentance.

But the truest source of repentance is sorrow, which weighs us down, *as we consciously*

realize its effect upon our relations with God. That we have offended and pained our good, kind, loving Father ; that we have wounded the blessed Heart of Jesus ; that we have grieved the Holy Comforter by our sins ; this is the source of all genuine repentance.

Our very desire for forgiveness must spring from this penitential sorrow of love ; for the sweetest joy of pardon and forgiveness is the sense of reconciliation with God.

(3) But repentance, however real, heartfelt, and true, cannot avail us as a plea for pardon.

What, then, is the plea ?

Simply this. - The very King before whom we plead has Himself suffered the penalty of our sins ; He has satisfied the Eternal Justice ; He has fully atoned for the trespass ; He holds the warrant for our pardon, written in His Blood, signed with His own Royal Hand, sealed with His Seal, the Cross.

As we kneel in His Sovereign presence, and present our humble petition, we see our pardon there ; and we plead His unfailing Truth, His all-prevailing merits ; " For Thy Name's

sake, O Lord, pardon my iniquity, for it is great."

Nor will this plea ever be offered in vain. No sinning subject of the Saviour's Kingdom, who, in true penitence and contrition, falls down at the King's feet, confessing his sin and pleading for pardon, through his Sovereign's Death, will fail to move Him to forgiving compassion; "though the sins be as scarlet," they shall become "as white as snow; though they be red like crimson, they shall be as wool."

The sinner rises from his knees a forgiven man, holding the royal warrant of pardon, which has been handed over to him by his Saviour King; and the gracious words of his Sovereign fall like balm on his soul, "Lo! I condemn thee not; go, and sin no more."

(4) But, ere he leaves the Royal presence, one solemn, sacred command is given to him, "Freely thou hast received forgiveness from Me; freely must thou forgive whosoever hath trespassed against thee."

Here, then, we see the final condition which our King requires for His free forgiveness.

Conditions of forgiveness are one thing ; *pleas for pardon* are another.

Repentance, faith, and a forgiving spirit are *conditions of forgiveness* ; the Death of Jesus is the only *plea for pardon*.

When, therefore, we pray in this petition, "Forgive us our trespasses, as we forgive them that trespass against us," we do not put forth our forgiveness of others as a plea for pardon from God ; we only make, as it were, a solemn declaration that we acknowledge the necessity of this spirit in ourselves as a condition of forgiveness on our part.

But oh ! how awful, if this be the case, must be the lot of those who cherish a malicious, unforgiving spirit towards others ! How terrible a curse in the lips of such becomes this petition in the Lord's Prayer ! It is as much as to say, "My brother has trespassed against me, and I do not forgive him ; therefore let me also remain unforgiven by Thee ; forgive me *not* my trespasses, as I do *not* forgive them that trespass against me."

Forgiveness of injuries is one of the graces

which makes us most to resemble God. If, then, anyone has wronged us, we must hasten to forgive him *from the heart*; not merely to say, "I forgive you," and still to let the injury rankle within us; this is not true forgiveness; if we have borne secret ill-will in our hearts, we must instantly put it away. We must call to mind often our own guilt, and the tender mercy of God to us.

This will keep us from cherishing harsh and vindictive feelings towards others. This, by the grace of God, will make us "kindly affectioned one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, has forgiven us." This, and this only, will enable us, from our hearts, to pray, "Forgive us our trespasses, as we forgive them that trespass against us."

CHAPTER VIII.

The Grace of God the Holy Ghost.

"Lead us not into temptation; but deliver us from evil."

HERE again, as in the corresponding third clause of the former half, we approach more directly *God the Holy Ghost*, the Third Person of the Blessed Trinity.

As before, the relation between ourselves and God here specially illustrated is that between the different members of a Body, and the Spirit which governs and directs them.

For wheresoever our spirit wills to go, and whatsoever our spirit wills to do, the different members of our body, if in active union with the head, conform, each in their own function and degree, to the will of the spirit.

Therefore, it is to the Holy Spirit that we turn, as members of the Catholic Body of Christ,

when we pray, "Lead us not into temptation, but deliver us from evil."

The Christian Life upon earth is frequently depicted in Holy Scripture under the figure of a journey along a pathway. This mode of describing our progress towards eternity is, indeed, perhaps more common in God's Word than any other form of illustration whatever.

The Pathway to Heaven, we are told, is narrow, dark, uphill, and full of pit-falls and obstructions. On either side of the narrow path, to the right hand and to the left, are, as it were, black forests, fraught with imminent dangers, haunted by robbers and fierce beasts of prey, and abounding in yawning precipices, hidden snares, and destructive forces of every kind; though the turnings which lead to them are serenely delusive. The perils, therefore, which beset life's travellers are of two kinds: (1) the peril of straying out of their path, and (2) the peril of falling whilst they are on the path itself.

Against both these perils we pray for pres-

ervation, in this petition to our Heavenly Guide.

“Lead us not into temptation,” or, as we might perhaps more forcibly express it, “Lead us out of the way of temptation,” “suffer us not to stray from the narrow path, to the right hand or to the left.” “Deliver us from evil,” “keep us from all dangers whilst we are in this path; shield us from our evil enemies, uphold us by Thy gracious power, and bring us safely to our journey’s end.” “Hold Thou me up, and I shall be safe.” (Psalm cxix. 117.)

Simple, touching, and very powerful is this aspiration of the soul to God.

“Lead, kindly Light, amid the encircling gloom,

Lead Thou me on;

The way is dark, and I am far from home,

Lead Thou me on;

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.”

“Lead us not into temptation, but deliver us from evil.”

Now, the very words of this petition imply two things:—

(1) That we entirely depend for safety upon the guidance of God.

(2) That we follow that guidance.

God the Holy Spirit is able and willing to guide us aright ; if, then, we go astray *from* the right path, or if we fall and are hindered whilst we are *in* the right path, it is not God's fault, but our own. God is ready to guide us aright, but He will not compel us aright against our will. He guides, but He does not drive, souls through earth to Heaven.

There are three ways in which one person can guide another : by the *hand*, by the *voice*, or by the *eye*.

A little reflection will show us that these three different modes of guidance require three different degrees of disposition upon the part of the person who is being guided.

For, if I am guided by another person's *hand*, it does not follow that I am either *watchful*, or *obedient*. That is to say, I may not be on the guard before the danger comes, nor need I be implicitly obedient to my guide's direction even when the warning is given. I may be quite

careless, yet if my guide has a firm hold of my hand, and retains me in his grasp, he will lead me safely through.

If I am guided by the *voice*, it does not follow that I have been *watchful*, but it follows that I am *obedient*. For I may, through want of caution, have been straying from the side of my guide, or neglected, through carelessness, to be on the look out for dangers ; but if I hear the warning voice of my guide, and follow his directions when the sound of his voice reaches me, it at any rate implies that I am *obedient*, and willing to be directed aright.

But if I am to be guided by the *eye*, it follows that I must be both *watchful and obedient*. For my guide cannot direct me by his eye, unless my eye is constantly fixed on his ; unless I notice the slightest indication of the direction of that eye, and obey its every motion.

The Holy Spirit of God, in leading us along the pathway of life, can employ, as occasion may require, either one of these three methods of guidance.

The best, safest, most happy way for us is to

follow the guidance of His *Eye*. He has Himself held to us this inducement, as one of His brightest promises of direction, "I will guide thee with Mine Eye." (Ps. xxxii. 8.)

There are some happy, peaceful souls, who suffer themselves thus to be guided by God; who seem to go through life, from their childhood to their grave, with their eyes unwaveringly fixed upon God. They have, indeed, their trials, their cares, their crosses; but these only draw them nearer to Him, only make them gaze more and more earnestly into His Face. Such people pass through life in the most truly happy way: there are with them no weary strayings from the narrow path, no dismal falls into the mire of sin; and their very crosses are hallowed burdens, their greatest sorrows are soothed by the peace of God.

But such cases, alas! are very rare. In by far the greater number of instances, there come times in our lives when we lose sight of God, when our eye is distracted from its constant gaze upon Him.

The alluring fascination of the pleasures of

the world attract our eyes away from God ; the worrying cares and anxieties of life rivet our attention and engross our vision ; sin, with its false mask of enticing fancy, draws us away from the guidance of the Spirit.

What then ? Why, then, we are in imminent peril of straying away from the narrow path, of falling into dangerous snares, and being overcome by our spiritual foes.

And what does the Holy Spirit do then ? Does He let us thus wander into temptation unchecked, does He suffer us thus to be delivered into evil ?

No ! He loves us too well for that. He is too anxious for our salvation for that. And, since it is no longer possible for Him to guide us with His Eye, because we have taken our eyes off His, He then puts forth the guidance of His Voice—He calls out to us, as it were, in earnest tones of warning entreaty, “ My child, come back to Me ! You are going wrong, you are on the edge of a precipice ; come back, come back, before it is too late.”

Ah ! that is the meaning of the voice of con-

science, which so often cries out to us when we are in the way of temptation—it is God the Holy Spirit guiding us with His Voice.

Sometimes He speaks to us in the quiet solitude of the midnight, sometimes in the din and turmoil of the day, sometimes through His Holy Word, sometimes in His Holy Church. There are many ways in which the Spirit can use His Voice in guiding the soul.

It may be that we hear that Voice; and, alarmed at the danger which we have brought upon ourselves by our carelessness, we return at once to Him, and fix our eyes again upon Him. If so, happy is it for us, for once again we are in the pathway of safety.

It may be, sometimes, that we do not hear His call. Our whole attention is taken up with that which has attracted or distracted us, and His voice cries out to unheeding ears.

It may be, alas! at times, that we do hear it, but obstinately refuse to obey it; the Voice falls upon our ears, but we take no notice, for we are too much wrapt up with our present occupation, our present habit, our present sin,

to tear ourselves away from it and return to Him.

And what then? Is there no other resource? Yes, there is one.

We refuse to look at Him, so He cannot guide us with His Eye; we refuse to listen to Him, so He cannot guide us with His Voice; but He can stretch out His Hand, and lay it upon us, firmly, though lovingly, before it is too late.

And, if we would only know it, this is the meaning of much which may appear to us hard and mysterious in God's dealings with us here.

A grievous sickness falls upon us, and lays us low upon our beds; a heavy calamity comes upon us, in the loss of worldly prosperity or fame; a cloud passes over our lives, gloomy, dreary, and dismal. We chafe and murmur, wonder and repine; and think that God is dealing hardly with us. Oh! may it not be His loving hand, laid upon us to rescue us from our terrible danger? Is it not wiser and better, instead of murmuring and complaining, to look around us, and see what peril we have been in? Who knows how much trouble we might have been spared, if we had not allowed

our gaze to be withdrawn from God, if we had not turned a deaf ear to His Voice !

Sometimes it happens that even God's Hand is laid upon His child in vain ; for that, in wilful obstinacy, he refuses to be led by It, and wrenches himself, as it were, out of the very grasp of God.

And, *then*, what remains ?

If neither the Eye, nor the Voice, nor the the Hand, of the Holy Spirit can guide the wayward sinner, because he refuses so to be guided, we know not what prospect there can be for such an one, but hopeless misery in the gloomy valley of temptation and evil.

That we may escape such a terrible alternative, oh ! let us be wise in time. Let us not risk the necessity of God's chastening Hand ; let us not even require the warning of His Voice ; but, with our eyes ever fixed upon Him, amid the changes and chances of this mortal life, amid its temptations, and amid its evil, let us endeavour to follow the calm, peaceful guidance of His loving Eye, which will bring us safely to His Home at last.

And so, this last petition of the Lord's Prayer brings us, as it were, to the very Gates of Paradise.

For, never, till our journey on earth is over, till our warfare is accomplished, and our pilgrimage done, can we hope for the perfect and entire fulfilment of this our prayer to the Holy Spirit of God.

Here on earth, we shall ever be surrounded by temptations ; here we shall ever be exposed to evil ; but there, in the peaceful rest of the Paradise of God, shall we be safe for ever from both ; for there "the wicked cease from troubling, and the weary are at rest." (Job iii. 17.)

Then, as we look back, from that haven of safety, over the perilous journey of our pathway through life ; as we trace the ever-present guidance of the Spirit, Who has carried us through temptations, and shielded us from evil ; then, shall we praise Him for His gracious answers to our petition, "Lead us not into temptation, but deliver us from evil."

CHAPTER IX.

The Ascription of Praise to the Ever-Blessed Trinity.

"Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."

PROVIDENCE, Pardon, and Grace; these are the essentials for our lives upon earth; and for these we have duly prayed in our threefold petition to the Blessed Trinity.

To God the Father we have prayed for Providence, "Give us this day our daily bread."

To God the Son we have prayed for Pardon, "Forgive us our trespasses, as we forgive them that trespass against us."

To God the Holy Ghost we have prayed for Grace, "Lead us not into temptation, but deliver us from evil."

Nothing, therefore, now remains, but to close our devotion with an Ascription of Praise to the Tri-une God.

And here, again, as throughout the whole of the Lord's Prayer, we recognise the same twofold principle of worship ; namely, the threefold Personage of the Godhead, and the threefold relation in which we stand to God.

For here, again, is the Kingdom of God the Son ; here is the Power of God the Holy Ghost ; and here is the Glory of God the Father.

The only noticeable feature connected with the Doxology is this, that the order of the Persons is changed.

Whereas, in the other portions of the Prayer we have approached the Three Persons of the Godhead in the usual order ; first addressing God the Father, secondly God the Son, and thirdly God the Holy Ghost ; here we ascribe Praise first to God the Son, then to God the Holy Ghost, reserving the Praise to God the Father until the last.

Nor is this arrangement without a deep and mystic signification. We cannot imagine that it is unintentional ; nor can we fail, if we carefully reflect, to appreciate the meaning thereof.

For, we end, as we commence, with the Glory

of the Father, who is Head over all, for ever and ever.

And so this sublime Peroration to the Lord's Prayer, this glorious Doxology or Ascription of Praise, seems to open to our view a magnificent vision of the final restitution of all things.

S. Paul himself caught a glimpse of this vision, which he thus describes in that marvellous Fifteenth Chapter of his first Epistle to the Corinthians :—

“Then cometh the end,” he says, “when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is Death. For He hath put all things under His feet. But when he saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be All in All.” (1st Cor. xv. 24-28.)

God the Father has willed the salvation of the human race. The working out of this salvation He has committed to God the Son, and God the Holy Ghost. Until this work shall have been finally accomplished, God the Father has, so to speak, retired in a measure, to the background.

God the Son came down from Heaven, and by His mystic Incarnation, Life, Death, Resurrection, Ascension, and Perpetual Intercession, He has become the Sovereign Lord of the Kingdom of Heaven. *His is the Kingdom.*

“Being found in fashion as a Man, He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name, which is above every name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.” (Phil. ii. 8-11.)

This great work of salvation thus carried on in the Kingdom of Heaven, under the Royal

Sway of God the Son, is shared in to a large extent by God the Holy Ghost.

For He it is who, proceeding from the King of kings, the Head of the Eternal Body, the Church, applies to each individual heir of salvation the saving *power* of Grace. *His is the Power.*

But the day will come when the work of salvation shall be finally completed; when all the foes of the Kingdom of God shall be forever vanquished and crushed; when the Lord of Hosts shall have made up His jewels; when the Son of Man shall have destroyed the works of the devil.

Then, in that glorious day of the restitution of all things, when the redeemed stream in through the golden gates of Heaven, the Son and the Spirit shall, in solemn pomp and with celestial rite, present before the Father's throne the fruits of their redeeming, sanctifying, saving work. The Son will hand over to the Father's sway the subjects of His Catholic *Kingdom*; the Spirit will hand over to the Father the souls which have been saved by His *Power*; and each will resume the position which He occupied

before the work of salvation commenced.

Then shall the Father be acknowledged by all the multitudes of Heaven, as worthy to receive eternal *Glory*; then shall "the Son be subject unto Him that put all things under Him, that God may be All in All."

How this mystery will be accomplished we cannot, of course, say. The whole Being and Nature of our Triune God is so transcendently beyond the highest grasp of reason, that we cannot reconcile the Eternal Equality of each Person of the Trinity, with any precedence of one Person over another.

And yet, if the Revelation of God have any meaning whatever, this is clearly the truth which has been made known to us.

The Eternity of the Future shall be as the Eternity of the Past; the Son, begotten of all Eternity of the Father, will be worshipped for all Eternity as the only-begotten Son of the Father; the Spirit, Who from all Eternity proceeded forth from the Father and the Son, shall for all Eternity be worshipped as the Spirit of Life, "proceeding from the Throne

of God and the Lamb ;” and the Father, Who from all Eternity was the Author and Fountain of Life, “made of none, neither created, nor begotten, nor proceeding,” shall for all Eternity be worshipped as the Source and Sustainer of Life ; and thus each Person will in the Eternity of the Future, stand to each other in the same relation as in the Eternity of the Past.

The Episode of the Redemption, which has come between the two Eternities of the Past and the Future, will only make its Eternal influence felt, in the infinite expansion of that which was infinite before, the ineffable Glory of God.

The very sublimity of the prospect thus revealed to us, renders it almost impossible to be adequately expressed in words.

It is, indeed, one of those Mysteries of our Religion, which God sometimes vouchsafes to reveal to the humble, thoughtful, meditative soul, in language more clear and distinct than any to be conveyed by human pen.

“Then shall the righteous shine forth in the Kingdom of their Father ;” then shall the

Kingdom have been delivered up to God, even the Father; then shall the Throne of God be established for ever and ever, that "God may be All in All."

This, then, seems to us the reason why our Blessed Lord has, in the Doxology of the Prayer which He has taught us, inverted the order of the Ascription of Praise.

The *Kingdom* of the Son shall be His for ever; but the Father shall yet be King over all.

The *Power* of the Spirit shall be His for ever; but the Father shall exercise the chief Power of all.

The *Glory* shall belong to the Son and to the Spirit; but the Father's Glory shall be above all.

Therefore, in offering here upon earth that Ascription of Praise which alone, of all the Lord's Prayer, will last for ever, we approach the Father last; leaving ourselves in His Hands, as we placed ourselves there first.

The Ascription of Praise we say is all that will remain of the Lord's Prayer in Heaven.

For we shall not need to pray, "Hallowed

be Thy Name," where the Name of God shall for ever be perfectly honoured.

We shall not need to pray, "Thy Kingdom come," when the Kingdom has already been established for ever.

We shall not need to pray, "Thy Will be done," in Heaven, where God's Will will be for ever accomplished.

We shall not need to pray, "Give us this day our daily bread," where all our wants shall be for ever satisfied.

We shall not need to pray, "Forgive us our trespasses," where will be no trespasses to be forgiven.

We shall not need to pray, "Lead us not into temptation, but deliver us from evil," where temptation and evil can never come.

But we shall be able to add our voices to the chorus of angels and redeemed saints, worshipping before the Throne of God, and hymning the Praises of the Blessed Trinity; and this will be the theme of our endless anthem, "Thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen."



APPENDIX I.

The Lord's Prayer as a Christian Creed.

I BELIEVE in God the Father, God the Son, and God the Holy Ghost.

I believe that in my Baptism I was made a child of God the Father.

I believe that in my Baptism I was made a subject of the Kingdom of God the Son.

I believe that in my Baptism I was made a member of the Body, which is filled with the life-giving Power of God the Holy Ghost.

I believe that I am partaker of the Communion of Saints.

I believe that the Name of God is a thing most holy and sacred.

I believe that everything connected with the Name of God is also most holy and sacred ; His House, His Day, His Book, His Child, myself.

I believe that God the Son is the Sovereign Lord of the Kingdom of Heaven.

I believe that the Kingdom of Heaven is of three parts ; the Kingdom of Grace, upon earth ; the Kingdom of Rest, in Paradise ; and the Kingdom of Glory, in Heaven.

I believe that God the Holy Ghost is the Ever-Present Spirit in the Church, which is the Body of Christ.

I believe that the Spirit can show me the Will of God, and give me strength to do that Will.

I believe that obedience to the Will of God is the only secret of life and happiness for me ; and that disobedience to the Will of God must bring upon me misery and death.

I believe that I must do God's Will in two ways : (1) by patient suffering, (2) by active work.

I believe that I must strive to do God's Will on earth, as the Angels do in Heaven.

I believe that the Angels do God's Will *universally, cheerfully, immediately, harmoniously, reverently, humbly, obediently.*

I believe that God the Father will supply all my wants if I ask Him aright.

I believe that He would have me pray for the supply of my *temporal* wants *reservedly, faithfully, soberly, trustfully.*

I believe that He would have me pray for the supply of my *spiritual* wants *unreservedly, faithfully, trustfully*.

I believe that He would have me pray for both my temporal and spiritual wants *from day to day*.

I believe that God the Son, as my King, is ready to grant me pardon for all my sins, if I ask Him aright.

I believe that my only plea for pardon is His own most precious Death.

I believe that *repentance, faith, and a forgiving spirit*, are the conditions which He requires for pardon.

I believe that God the Holy Ghost is the only Guide for my spiritual life.

I believe that if I look to Him for guidance, He will keep me from wandering into the way of temptation, and that He will deliver me from evil.

I believe that if I am to be guided by Him, I must be *watchful and obedient*.

I believe that in the World to come there will be no temptation, nor any evil.

I believe that in the Eternal Life of Heaven, God will be All in All.

I believe that His is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

APPENDIX II.

The Lord's Prayer as a Form of Self-Examination.

Is Prayer the conscious atmosphere of my soul's life?

Do I pray to God as I ought to do?

Are my prayers heartfelt, real, sincere?

Are they humble, reverent, and devout?

Do I recognize, in my daily life, that I am indeed a child of the Family of God the Father?

Do I recognize, in my daily life, that I am indeed a subject of the Kingdom of God the Son?

Do I recognize, in my daily life, that I am indeed a member of that sacred Body, which is filled with God the Holy Ghost?

Do I recognize my close and intimate relation with all other children of God's Family, subjects of God's Kingdom, members of God's Body?

Do I pray to God in *faith*, because He is "our Father?"

Do I pray to Him in *penitence*, because He is "in Heaven?"

Do I hallow His Holy Name?

Do I think and speak of His Holy Name always with reverence, and in sacred terms?

Do I never use His Holy Name thoughtlessly, lightly, and in a trifling manner?

Do I always behave reverently in His Holy House?

Do I always keep His Sacred Day Holy?

Do I always read and use His Holy Word as a Sacred Book?

Do I always remember that I myself have been named, in my Baptism, with His Holy Name?

Do I always keep my body holy?

Do I always keep my mind holy?

Do I always keep my soul holy?

Do I strive to advance the Kingdom of Christ?

Do I pray for the spread of the Kingdom of Grace throughout the world?

Do I help forward in any way the spread of the Gospel?

Do I give sufficient money for Missions abroad and at home?

Do I set up the Kingdom of Christ in my own heart

Do I try to help others to do the same?

Do I realize the doctrine of the Kingdom of Rest in Paradise?

Do I remember before God the souls of the departed?

Do I strive to hasten the coming of the Kingdom of Glory?

Do I meditate, as I ought, upon Heaven?

Do I cultivate Heavenly habits in my daily life?

Do I prepare myself by holiness, for the holiness of Heaven?

Do I seek for happiness in the peace of God?

Do I teachably learn the true knowledge of God?

Do I worship God aright?

Do I work from pure, unselfish, God-fearing, motives?

Do I go to the blessed Saviour for rest?

Do I mortify all the seeds of eternal death within me?

Do I lay hold on Eternal Life?

Do I do God's Will upon earth, as it is done in Heaven?

Do I submit patiently to suffer, according to God's Will?

Do I take up my cross daily, and follow Jesus?

Do I never murmur at God's dealings with me?

Do I actively perform God's Holy Will in my daily life?

Do I do God's Will in all its parts?

Do I never neglect those parts which are distasteful to me?

Do I do God's Will cheerfully, without gloominess and discontent?

Do I do God's Will immediately, without hesitation?

Do I never put off till the morrow what I ought to do to-day?

Do I work harmoniously with my fellow-creatures?

Do I do God's Will reverently, as in His Holy Presence?

Do I do God's Will humbly, and in self-distrust?

Do I do God's Will without pride and self-conceit?

Do I do God's Will, in all points, obediently?

Do I look to God for the supply of all my wants?

Do I tell God simply of my cares and necessities?

Do I ask God reservedly for the things of this world, saying always, "If it be Thy Will?"

Do I really ask in faith?

Do I content myself with asking for plain and simple necessities of life?

Do I trust God fully, from day to day?

Do I pray to God earnestly for all spiritual blessing?

Do I look upon spiritual blessings as more important to me than temporal?

Do I duly use God's grace, when I have prayed for it?

Do I faithfully and regularly make use of all God's means of grace?

Do I say my prayers every morning and night?

Do I lift up my heart to God in the course of the day?

Do I regularly attend the services of His Church?

Do I regularly and devoutly attend the Holy Communion?

Do I duly prepare for the Holy Communion beforehand?

Do I follow up the Holy Communion by due thankfulness of life?

Do I, in spiritual as in temporal matters, cast all my care upon God?

Do I seek pardon for all my sins from Jesus Christ, my King?

Do I place my only plea for pardon upon His precious Death?

Do I truly and earnestly repent of my sins?

Do I think of the effect of my sins, on my relation to God?

Do I ask for pardon in lively faith?

Do I truly, and from my heart, forgive all who wrong me?

Do I look for guidance to the Holy Spirit?

Do I realize the dangers that beset my spiritual path?

Do I ask the Spirit to keep me out of temptation?

Do I wilfully rush into temptation myself?

Do I really desire to be kept from the world, the flesh, and the devil?

Do I always preserve a watchful disposition?

Do I always obey the guidance of the Spirit?

Do I always keep my eye fixed upon God?

Do I never allow the pleasures or the cares of life to distract my gaze from Him?

Do I always listen to the Voice of God?

Do I always obey that Voice directly I hear it?

Do I recognize the loving Hand of God?

Do I really try, by God's guidance, to walk from day to day along the narrow path which leads to Heaven?

Do I realize in my soul a well-grounded hope that, through the merits of Jesus Christ, and by the grace of the Holy Spirit, I am living on earth, so that I shall live for ever in Heaven?

Do I praise God in my daily life?

Do I prepare myself to join in His eternal praises hereafter?

Do I worship, adore, and honour, the kingdom, the power, and the glory of God?

Shall I live with God hereafter, for ever and ever?

APPENDIX III.

The Lord's Prayer as a Litany.

God the Father,	}	Hear us when we pray.
God the Son,		
God the Holy Ghost,		
Blessed and Holy Trinity, in Heaven,		

Oh! God the Father, of Heaven, hear Thy children's prayer.

Oh! God the Son, King of Heaven, hear Thy subjects' prayer.

Oh! God the Holy Ghost, Spirit of the Living Body, hear Thy members' prayer.

That Thy Sacred Name may be kept
holy,

That Thy Sacred House may be hal-
lowed,

That Thy Holy Day may be sanctified,

That Thy Word may be kept as a
Sacred Book,

That Thy children may keep themselves
holy for Thee,

}	Oh! Heavenly Father, we be- seech Thee to hear us.

That Thy Kingdom of Grace may be
established upon earth,

That all nations may be brought to
acknowledge Thy sway,

That Thy Throne may be set up in
every heart,

That Thy Kingdom of Rest may be come
to us at death,

That Thy Kingdom of Glory may
speedily be accomplished,

That Thou mayest sanctify all the
members of Thy Body,

That all may learn from Thee the Will
of God,

That all may, by Thy grace, obey that Will,

That all may patiently suffer, according
to that Will,

That all may actively do God's Will,
as the Angels do in Heaven,

That Thou wilt mercifully supply our
daily wants,

That Thou wilt supply the needs of our
bodies, as Thy Will sees best,

That Thou wilt give us faith, content-
ment, trust in asking,

That Thou wilt day by day give us grace
for the needs of our souls,

That Thou wilt enable us faithfully to
use Thy daily grace,

Oh! Heavenly
King, we be-
seech Thee to
hear us.

Oh! Heavenly
Spirit, we be-
seech Thee to
hear us.

We pray Thee,
Holy Father.

That Thou wilt grant us pardon for
our sins,

That Thou wilt give us true repentance
and faith,

That Thou wilt create in us a forgiving
spirit,

That Thou wilt guide us on our
Heavenly path,

That Thou wilt keep us from going
astray,

That Thou wilt hold us up from falling,

That Thou wilt make us watchful and
obedient,

That Thou wilt keep us from tempta-
tion,

That Thou wilt deliver us from all evil,

Oh ! Christ, hear us, for Thine is the Kingdom ;

Oh ! Spirit, hear us, for Thine is the Power ;

Oh ! Father, hear us, for Thine is the Glory, for
ever and ever. Amen.

We pray Thee,
Holy
Sovereign.

We pray Thee,
Holy
Comforter.





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